The AMERICAN RATIONALIST

VOLUME 4 • No. 5 • JANUARY-FEBRUARY 1960

• THE MAGAZINE FOR ALL RATIONALISTS . . ORGANIZATIONAL NEWS . . READERS' FORUM . . BOOK REVIEWS

We mourn the passing of WILLIAM LANGER, U. S. Senator from North Dakota, who was named 1959's "Rationalist of the Year" at the American Rationalist Federation's Convention August 30th last.

Unwittingly, of course, the memory of this fearless man of independent mind and highest standards of integrity has been desecrated by his family. They buried him with the rites of the Roman church which he had repudiated many years ago.

Our friend died in his sleep unattended and yet, as with every former Catholic who had attained prominence, the usual claim was made that he had returned to the church at last.

The newspaper clippings quote "The Most Rev. L. F. Dworschak's" funeral sermon as follows: "We have offered the holy sacrifice for William Langer. Beyond that it is actually of little moment now to his soul that we should speak at any length in praise or blame of his character and his life's achievements. In the end, death came quite suddenly. But it did not find him unprepared. After the passing of his beloved wife only a few months ago, he seemed to have a premonition that his own step into eternity would also have to be made soon. He strengthened himself spiritually by receiving Sacraments of the Church and, in correspondence with the pastor of this parish as recently as October 30, made it plain that the consolations of his religion gave him the strength to face the prospect of meeting his Creator . . ."

William Langer

1876 - 1959

See page 8 for particulars. We even have the envelope which brought us this cover picture carrying the Langer postal frank, an air mail stamp and the postmark. Washington, D. C., August 11, 1959.

A. B. H.

A rational approach featuring faith in Man, his power to solve his own problems, and his ability to build a better world for a glorious future.

A Progressive Publication with a Positive Program

50c

Confidentially Speaking

This is to remind all our subscribers, readers and friends that beginning with this January-February issue of the AMERICAN RATIONALIST the subscription price is advanced to $3.00 a year. We have previously explained the necessity for this advance, the deadline being January 1st, 1960. We sincerely urge all our present subscribers not only to renew your own subscription promptly but also to subscribe for a friend, thus doubling our circulation and for the first time making the magazine self-supporting.

As a special inducement, for a limited time we offer two subscriptions for only $5.00, plus that book of sparkling entertainment, "Heavenly Humor". This is a real Holiday bargain, so we hope to hear from many of you at once.

Concentrate on Religion

One of my very best friends in California has suggested that the AR "concentrate" on the subject of religion. Well, you know we tried that for a time and subscriptions declined to an all time low, while nobody came forward with any substantial contributions to enable us to continue it on that basis. So our official Staff decided to broaden the subject-matter and to adopt a definite program, as was announced in our preceding November - December issue, and the response has been very encouraging indeed, the total number of subscriptions having increased by almost 50 percent since our Annual Convention in August.

To "concentrate" on the subject of religion is a bit like a child concentrating on Santa Claus, especially at this time of the year. But most normal people eventually out-grow the myth of Santa Claus without feeling it necessary to dedicate the rest of their lives to "killing Santa Claus". Instead of "concentrating" on the subject of Santa Claus they quite intelligently consider and discuss a considerable variety of other subjects of equal interest and importance. Nor should we perhaps, as intelligent Rationalists, concentrate on the subject of religion at the expense of all other subjects, particularly those which involve the very existence of our Rationalist Program, such as Peace and our Constitutional Freedoms, without which we could not continue to operate either as an organization or as a publication.

LOWELL H. COATE, Editor

THE AMERICAN
RATIONALIST
Published Bi-monthly

VOL. 4 JAN. - FEB., 1960 NO. 5

YEAR THREE OF THE SPACE AGE

Second Class Postage Paid
at Chicago, Illinois

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THE AMERICAN RATIONALIST is published bi-monthly by the Rationalist Association, Inc., a non-profit organization incorporated in the State of Missouri.

Publication Office: 616 N. Pine Ave., Chicago 44, Illinois. All correspondence, subscriptions, manuscripts, etc., should be directed to the Publication Office address.

Book Orders only should be addressed to the American Rationalist Book Dept., 616 No. Pine Avenue, Chicago 44, Illinois.

Manuscripts accepted for publication are subject to editing and consideration. Printed articles may be used by other publications unless otherwise specified, provided only that proper credit is given to the American Rationalist. All articles and editorials do not necessarily represent the policy, views, or opinions of the Staff of The American Rationalist, but may be the opinions only of the individual contributors.

BUNDLE ORDERS: 5-24 copies and more, 35c each, 25 copies and more 30c each.

SUBSCRIPTION: $3.00 PER YEAR, THE WORLD OVER. Advertising rates furnished upon request.

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For Biographical Sketch of Sen. William Langer please turn to Page 8.

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AN EDITORIAL

A Magazine With A Program

Friends frequently ask: What is Rationalism? What is the meaning of Rationalism as expressed by the **American Rationalist magazine,** the **American Rationalist Federation,** and the official Rationalist movement?

Rationalism Defined

We do not here attempt to answer the above questions for every individual Rationalist but we believe that most Rationalists would accept the definition of Rationalism as stated by the American College Dictionary, as follows: "Rationalism is the principle or habit of accepting Reason as the supreme authority in matters of opinion, belief, and conduct." — This is brief and pointed, and it does not limit Rationalism to the consideration of any one particular subject.

Hector Hawton, Editor of the HUMANIST (of England), states that he considers "Rationalism as being identical with Scientific Humanism." Another authority has stated that "Nothing Human is alien to Humanism." Thus if Rationalism is identical with non-religious Humanism, its range of interest and subject matter is as wide as the human race itself.

An Immediate Rationalist Program

THE AMERICAN RATIONALIST is a non-partisan publication but it is in full agreement with the first President of the United States, George Washington, that "The United States is in no sense founded upon the Christian religion." It is dedicated to our system of political Democracy, and is opposed to all forms of totalitarianism, whether political, religious, or economic.

THE AMERICAN RATIONALIST (1) Supports our Government and Constitution in maintaining complete separation of Church and State; (2) In excluding all religious teachings from our public schools; and (3) In excluding all public tax funds from sectarian religious purposes. (4) It also advocates the taxation of all church properties. (5) It urges the exclusion of Chaplains from the United States Senate and the House of Representatives, and from all branches of the military services. If the Church wants Chaplains let it support them by voluntary contributions as it does its own ministers and missionaries. (6) It supports the proposition that the right of freedom of religion includes the right of freedom **from** religion, and the right to oppose any religious belief and practice through any and all channels of public communication. And (7) It asserts that the time has come to more closely unite our forces for the sake of progress, to oppose all superstition, and to establish a brotherhood of mankind in universal ethics, based on human experience and the scientific method.

An Expanded Rationalist Program

The great majority of Liberals and other Americans are far more interested in a program of action than in any ab-

stractions — creeds, dogmas, doctrines. Any such program should include such modern and closely related subjects as: (1) Fair and adequate mass information; (2) Civil liberties and our Constitutional freedoms; (3) International peace and security; (4) Population control and the right to Planned Parenthood information; (5) Improved physical and mental health; (6) A halt to the growth of crime and juvenile delinquency; (7) Education for guidance of rational programs for the "general welfare"; (8) The elimination of racial prejudice; (9) Conservation of our natural and human resources; and (10) An economy of abundance to encourage and to stimulate the proper normal economic growth and development of our great nation, thus attracting millions of America's finest citizens to active participation and cooperation in creating Man's glorious future.

Lowell H. Coate

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Xmas Greetings And Gifts From A Rationalist

by DR. VITALI NEGRI

A HAPPY HOLIDAY TO ALL!

Because of its particular appropriateness we have invited our good friend and Associate Editor, Dr. Vitali Negri, to consider his article as a "Guest Editorial" for this January-February issue of our AR magazine. Our entire Staff and Board of Directors heartily endorse the fine spirit of Dr. Negri's timely Editorial and join with him in wishing for all our subscribers, readers, advertisers and friends a Happy Holiday and the most significant and satisfying New Year of your lives.

—Lowell H. Coate, Editor.

•

We have entered now into the season of the year when the Christian nations of the world celebrate the nativity of their Son of God, known by some as "the living God."

I have no intention in this article of arguing whether or not God ever had a son, whether or not the conception of such a son was by mortal or divine agencies, or whether or not there was or is a God.

I intend, rather, to join full force in the general, bountiful flurry of holiday excitement by adding my own particular Christmas greetings to those already sent out voluminously throughout the world.

For whether rich or poor, religious or non-religious, Christian or non-Christian, everywhere men, women, and children are excitedly busy with endless shopping tours, so that every day the mailman's bag is swelled to its utmost and is stacked higher and higher with mounds of Xmas packages

President Eisenhower signed the "Old" St. Joseph's bill, providing funds for the demolition of buildings around the church and landscaping and enhancement of the church site and upkeep of the grounds. St. Joseph's, a Roman Catholic structure dating from the 19th century, has been designated a "national shrine." The POAU opposed the legislation on the ground that it was not the purpose of national parks legislation or urban renewal legislation to develop and enhance churches.

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"Captive Schools" Are Doomed

There is a new trend in the struggle to restore the "captive schools" to public control. It is action at the grass roots.

For many years Roman Catholic orders of garbed nuns — more than 2000 of them — have been taking over teaching positions in tax-supported schools of 21 states. These persons are paid from public funds for teaching the dogma of their church along with the 3 R's. The public school becomes, in effect, a parochial operation.

Non-Catholic parents of school children have frequently been driven out of the community by bigots or intimidated by threats of boycott or ostracism. POAU's legal program of aid has been a great help in many situations of this kind. With strong support of the POAU legal department many captive schools were freed in New Mexico, Missouri and Colorado. The struggle continues in other states.

Recently, however, we detect a new note in the protests against captive schools. It is a note of righteous anger which rises from the grass roots. Concerned parents are calling on public officials to enforce the law and to end unconstitutional practices in those public schools their children must attend.

March on Columbus

The widely publicized "march on Columbus" was staged by thirty parents of Protestant children in a captive school. The march was successful and brought prompt investigation. While the local superintendent indicates that no changes will be made, we are not so sure about that. It is hard to keep sneering at a crowd of angry people.

At Marietta, Ohio, this fall, the

prosecuting attorney ruled that four newly imported Irish nuns who were set to teach in the Churchtown public school, could not be certified. He said the taxpayers were being required to pay for a parochial school and that the whole arrangement must be terminated. The board saw the light and did terminate the arrangement.

These incidents are heartening. They show that some citizens in Ohio have gumption enough to brave the threatened ban and boycott of Catholic Action. They have told public officials that they don't want their children to be taught the Roman Catholic religion in the only public school in their community.

Captive schools have continued for many years in certain places because Protestants lived in fear. Now fear's clammy hold is broken. Knowing that help is available, citizens are boldly speaking their mind and officials are listening and acting.

Remedial action is springing from the grass roots. If this continues, all captive schools are doomed. They will be freed and restored to public control.

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Censorship in Pennsylvania

A clerical censorship bill drafted by Catholic Action has been driven through the Pennsylvania legislature by the personal representative of Cardinal O'Hara, Msgr. Martin Lohmuller. — The bill provides for a movie censorship board of three members whose majority vote of two will exercise absolute dictatorship in regard to films in Pennsylvania. The bill was signed into law by Governor David L. Lawrence, a Catholic.

The censors can bar any film which they consider "obscene" or they can bar its showing to persons under 17 leaving the privilege of viewing obscenity to those over 17.

The bill was sealed and delivered at a conference attended by Governor Lawrence. Fr. Lohmuller told the group what the Cardinal wanted. No representation of any other church was present. When Fr. Lohmuller was asked why the church was not attempting to censor TV and printed materials as well as movies, he replied: "We will come to them later."

In a statement which the Harrisburg **Patriot and Evening News** refused to print as a paid ad, Glenn L. Archer said: "All decent people and cards. The fact that most of these greetings, under which the mailman so courageously labors, are commercially printed with ready-made sentiments which the recipient rarely reads, or that most of the packages which are opened so eagerly on Xmas Eve or Xmas Day will in no way be either serviceable or desirable, does not in the least serve to deter the mad, onward rush which Christian activities and clever merchants have benevolently dubbed "the Christmas Spirit."

As time draws ever nearer to that Great Day of Splendor, the windows, doorways, and porchways of the houses grow ever brighter with the green richness of "Holiday" wreaths, the glitter of tinsel, and the sparkling assorted decorations and lights of Xmas trees which also stand resplendent in their myriads of shades and hues.

To this tumultous and colorful scene, with its power to send tingles of anticipation up and down the spines of all (including atheists and Jews, as well as Christians without an iota of Christian faith), I enthusiastically bring my own Xmas greetings and gifts which are neither ready-made, perishable, nor breakable.

Christmas, we are told, is supposed to express brotherly love among all peoples. It is intended to proclaim, in a loud voice directed to all nations, the supreme command: LOVE YE ONE ANOTHER.

Such a command is indeed noble and admirable. But when spoken through the mouthpiece of religious dogma, it is apt to become ineffectual, feeble, and totally undemonstrable. Christianity, as a religion, unfortunately knows very little of brotherly love; whereas it is well acquainted with hatred, violence, and dissension. To substantiate this declaration — now that we are engulfed in that period when music stations become solely devoted to Xmas carols and the chaste solemnity of many Ave Marias played with monotonous regularity — let me turn to the Bible and quote to you certain other words of Jesus which disclose insights of purpose and thought far removed from love.

Matthew, Chap. X, v. 34: "Think not that I am come to send peace on earth; I come not to send peace, but a sword."

(35) "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."

(36) "And a man's foes shall be they of his own household."

(37) "He that love father or mother more than me is not worthy of me."

Now let us look at Luke, Chapter XII, v. 51: "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

(52) "For from henceforth there shall be five in one house divided, three against two, and two against three."

(53) "The father shall be divided against the son, and the son against the father; the mother against the daughter, and the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against her mother-in-law."

Here we have been given a picture which fits perfectly with that of the man, who with brawny arms and wrathful voice, strode with great steps among the money changers of

the temple, turning over their tables, destroying their wares, and driving them out, empty-handed into the street. For as the Bible recounts in St. John II, v. 15; ". . . when he (Jesus) had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables."

In such an act of audacious high-handedness, initiated entirely on the compulsion of an individual who had no authority (beyond that of his conscience) to interfere with a customary practice long permitted by the administrators of the temples, we see no meek, fragile will-of-the-wisp idealist with angelic visage and upturned pleading eyes, but a man of force and decisiveness, inspired with the fanatic's zeal of purpose which insists on its own prerogative to destroy that which it believes immoral and wrong.

All of which, as presented in the Biblical accounts of Matthew, Mark, Luke, and John, point to the conclusion that the man who was willing to turn the other cheek, was no less willing to fight aggressively when he felt the need for it. We may say, therefore, that the admonitions and examples set by Jesus were two-fold: (1) brotherly love in some instances, and (2) brotherly dissension at the point of the sword in others.

So far as the practice of brotherly love is concerned, if it has existed at all among religious adherents, it has done so but thinly. On the other hand, dissension has prospered notably, particularly among the multitude of differing Christian denominations which have originated since the death of Jesus. Nor was their origination without great travail, for during this passage of time the sword of which Jesus spoke has descended upon hundreds of thousands of human beings in bloodshed, mutilation, and destruction, under the command of both Catholic and Protestant emissaries.

I dwell on this darker side of religious "tolerance" only to make clear the fact that wherever religious dogma has been successful in its ability to establish religious sects, churches, and hierarchies, there has been also a sharp rise in the cleavage of families and nations. In regard to Christianity, which prides itself on being a representative of the message: "PEACE ON EARTH GOOD WILL TOWARD MEN," it cannot do otherwise than admit to a long history of war (both internal and external), bloodshed, cruelties, discriminations, hatreds, bigotries, hypocrisies, and even mass murders.

Bearing all this in mind as we return to the present Yuletide season, it behooves us not to be intellectually hypnotized by the false glitter and surface pageantry with which our senses are being constantly flooded during this particular month. Surrounded, as many of us are, by the sight of one's associates and even family, benignly immersed in the preparation and continuance of festivities which, in their basic meaning, attempt to honor and revere the legends and fables it becomes increasingly difficult for freethinkers to follow Jesus' own example in striking out the usurers. Not, of course, that one wishes to indulge in the sadistic extreme of scourging those engaged in furthering the interests of superstition and ignorance, but it cannot be denied that the sweeping away of a few Xmas trees and other "Christian" symbols (which, want to eliminate filth from the films, but they do not want to succumb to Roman Catholic clerical control in the process. There are, in fact, some excellent bills now before the legislature which provide protection from lewd films with stiff penalties for violators. Such a bill should be passed — not one which would turn the citizens of Pennsylvania over to clerical censorship."

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Subsidizing Catholics In New Jersey

When the members of the city council of Jersey City decided on a giveaway of the city's $40 million medical center to Seton Hall College, a Roman Catholic institution, they thought they were doing a handsome thing for their church. Now, six years later, they have begun to wonder about it. It never occurred to them at the time that, having given so much to the school, they would be continually badgered for more. So it has turned out.

Because of a group known as the Jersey City Association for Separation of Church and State and its determined opposition to the giveaway, a rental was to have been charged. Seton Hall paid nothing, however, and the group brought a taxpayer's suit to compel the school to pay up.

New Demand

Now there is a new development in the bizarre case. Seton Hall has hit the city for an additional sum of $550,000 to build a few new laboratories! It is argued that the laboratories are needed for the medical school and that the city is obligated to provide them. As one city hall veteran expressed it: "Those who have taken our coat have now come for our shirt also."

A Baptist lay preacher, Fulton H. Baker, 54, was released on bond from a Cleveland, O., jail after he had been arrested for violating a "sidewalk ordinance" against preaching the gospel in front of the Terminal Tower on the public square.

Bible reading in Dade County, Fla. schools is headed for a court test on its constitutionality. A suit filed in Miami questions a wide range of religious practices allegedly carried on in public school classrooms.

Mayor Albert Bernier of Waterville, Maine, has chosen to stand squarely behind the recent ruling of the Supreme Court of his state

that transportation to private, and other schools of that type, at public expense is illegal. While certain city executives defied the courts in an attempt to appeal to "the Catholic vote" Mayor Bernier chose to uphold law and order.

According to a survey of public school superintendents in Iowa, three-fourths of those replying believe that religion may be taught in public schools if it is presented without a sectarian viewpoint.

In their annual propaganda blast for public funds the Roman Catholic Diocese of Pittsburgh declared that its parochial schools have "saved" the taxpayers $49,395,000 per year, and the St. Paul Diocese announced that it had "saved" taxpayers of Minnesota $37,510,751.

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Montana School Boards Act

Executive Committee
Resolution:

"WHEREAS, the Congress of the United States has . . . passed an Act approved by the President, allocating Federal funds to public and parochial schools, which act is known as the National Defense Education Act; and

"WHEREAS, Title Four of this Act provides for direct subsidies of Federal tax moneys to church-related schools organized for the primary purpose of teaching religion; and

"WHEREAS, it is the considered opinion of this Committee that such subsidies to church-related schools are contrary to the Constitution of the State of Montana, and contrary to the Federal Constitution;

"NOW, THEREFORE BE IT RESOLVED, by the Executive Committee of the Montana School Boards Association, in regular assembly, that the members of the Congress from Montana be requested to immediately seek to amend the said National Defense Education Act to provide that all aid to schools under said Act shall go only to the free, tax-supported public schools.

"BE IT FURTHER RESOLVED, that copies of this Resolution be sent to the Representatives and Senators (from) Montana in the Congress of the United States, and to all State School Boards Association."

—from **The Trustee**, Sept., 1959, bi-monthly journal of the Montana School Boards Assn., Inc., Livingston, Montana.

even in their beauty, must be denounced as overt testimony to the power of the Church over the reasoning intellect of man), would afford a much needed release from the enforced silence which a freethinker grudgingly adopts at Xmas time.

In attempting to give something of value to the Yuletide spirit of good will (which I have now explained at some length), it becomes imperative to a freethinker to dispense with any touch of religious blandishment and to continue not to blind himself, or others, to the fact that the Christian slogan "Peace on Earth" is anything but a farce. As usual, there is at this time little peace on our earth. Nor can there be so long as man continues to remain emotionally, morally, and spiritually enslaved to superstition. Conformity, which seeks to keep all expression at one level, is ever the enemy of creative, original, and intellectual thinking.

Therefore, I, as an individual who places freedom of thought as the one functional activity which can eventually lead to man's freedoms from the stupidities which could destroy him, do hereby extend to the world and to my immediate friends and family, this Xmas message with the hope that it will be well pondered upon.

As to the distribution of gifts, there are none more priceless than the following — all of which are within the power of each of us to bestow:

To our enemies: the gift of forgiveness.

To our co-workers: the gift of our enthusiasm.

To our friends: the gift of our encouragement.

To our families: the gift of our love, honesty, and kindness.

To our teachers: the gift of our attention.

To our maligners: the gift of our silence (provided integrity is not at stake).

To our opponents: the gift of our tolerance without weakness.

To our politicians: the wish for the gift of memory in recalling the promises made at election time.

To the warmongers: the wish for the gift of pity for the youth of the world.

To ourselves: the gift of freedom of intellect based upon the laws of nature, science, and logic.

To our Nation: the gift of our devotion to the principles of democracy, the Constitution, and the Rights of Man.

To mankind: the gift of our services in promoting enlightenment by whatever means at our disposal.

To our religious friends, neighbors, and relatives: the gift of a subscription to the AMERICAN RATIONALIST.

To the **American Rationalist**: the gift of a check to the Expansion Fund.

To our freethinking organizations: the gift of a new subscriber for membership.

To ALL RATIONALISTS THE WORLD OVER: the gift of loyalty to our cause in promoting the establishment of a non-religious brotherhood of UNIVERSAL ETHICS.

AND TO ALL: A VERY ENJOYABLE "HOLIDAY" SEASON!

DESIGNATED AS RATIONALIST OF THE YEAR

Sen. Langer, 73, Dies In Sleep

Veteran North Dakota Political Figure Succumbs to Heart Attack in Washington

Washington, Nov. 9. — Senator William "Wild Bill" Langer, a colorful political figure both as governor and as senator, is dead at 73.

He spent 45 turbulent years in politics, the last 19 of them in the senate.

Langer died in his sleep of heart failure. He had been ailing since his wife Lydia died of cancer August 4. He recently spent three weeks in a hospital with pneumonia.

Langer steered a safe course through many a political whirlwind. In 1934 he easily won the nomination for re-election as governor of North Dakota even though he was under a federal indictment for conspiracy. He eventually was acquitted.

Only last year he won re-election — without making a single campaign speech — in spite of the opposition of his own state Republican party.

In the Senate Langer voted against the Eisenhower administration more often than with it. He opposed Eisenhower's foreign policy. Anything proposed by Secretary of Agriculture Ezra Taft Benson was sure to bring Langer's implacable opposition.

Langer was the fourth member of Congress to die within a week. The others were House members.

* * *

BIOGRAPHICAL SKETCH OF U. S. SENATOR WILLIAM LANGER

WILLIAM LANGER, born on a farm near Casselton, North Dakota, September 30, 1876, Republican, graduated from County School No. 102, Casselton, North Dakota, graduated from high school as Valedictorian, headed his class at Law School at the University of North Dakota, attended Columbia University at New York City, and graduated in 1910 as Valedictorian.

He went to Mexico during Morales' Revolution against Diaz, was captured and sentenced to death as a spy, released through the intercession of President Taft.

He returned to North Dakota and was appointed Assistant County Attorney in Morton County — Teddy Roosevelt's balliwick — elected County Attorney in 1914 on the Republican ticket, elected Attorney General in 1916, and re-elected in 1918, defeated for Governor in Primary race in 1920, practiced law in Bismarck, North Dakota, elected Governor in 1932, removed by the State Supreme Court July 14, 1933, convicted by a jury of violating an Act of Congress. The Circuit Court reversed the case and the people of North Dakota promptly re-elected Mr. Langer as Governor of the State in 1936 as an Independent, fighting both the Republican and the Democratic parties.

Defeated for the United States Senate in 1938, returned to the practice of law at Bismarck, North Dakota, elected to the United States Senate as Republican in 1940, re-elected in 1946, as well as in 1952. In 1958 was thrown out of the Republican Convention by an overwhelming vote and returned as an Independent Republican carrying every county in the state in the Primary and in the fall was re-elected to the Senate with the largest vote given any Republican. In the Senate he was a member of the Post Office and Civil Service Committee, of which he has been Chairman, and the Judiciary Committee, of which he has also been Chairman, and of the Foreign Relations Committee.

In 1918 Mr. Langer married Miss Lydia Cady of New York City who died August 4, 1959, survived by four daughters, Emma Bulkley Schaeffer, Lydia Cady Irwin, Mary Erskine Gokey and Cornelia Langer Noland.

Mr. Langer was adopted by the Sioux Indian Tribe in 1923 and given the name of "Charging Bear". In the Senate he was one of the leaders in the fight to give the Indians a square deal.

In the Senate he voted independently and not according to any party. Newspaper men have dubbed him the "maverick" of the Senate. As Rationalists, we prefer to think of him as "the conscience" of the U.S. Senate, because on matters of principle he never hesitated to stand alone, or with a small minority of two or three, against the powerful influences of the entire Senate.

To do all this not only required a sensitive conscience, but also a large endowment of moral courage, integrity, independence, a superior power of reason and intelligence, and an abundance of downright good common sense. With all of these William Langer, United States Senator, was abundantly endowed and we are proud to honor him as the "Rationalist of the Year, 1959." — The Editor.

* * *

United States Senate,
July 20, 1959

Hon. Lowell H. Coate
Editor, American Rationalist
Dear Dr. Coate:

It was good to get your letter in which you do me the honor of wanting to nominate me as "Rationalist of the Year."

The votes in the U. S. Senate, which you mention, were cast according to my conscience, and if you or your friends feel that you want to nominate me, I have no objections.

With every good wish, I am,
Sincerely yours,
William Langer.

* * *

United States Senate
September 11, 1959

Hon. Ralph Blois, Secretary
American Rationalist Federation
Dear Mr. Blois:

Thank you so very much for your recent letter congratulating me on being elected "Rationalist of the Year", and for the copy of the press release that you were kind enough to inclose with it.

I want you to know how very much I appreciate receiving this honor. I am very grateful to everyone concerned.

Thanking you again for writing and with just every good wish, I am,
Sincerely, William Langer.

Huxley Predicts Death Of Religions

by The Editor

Addressing the Darwin Centennial Convocation on the University of Chicago Campus on Thursday, November 26, Sir Julian Huxley, the internationally noted British biologist, said that Man now has enough knowledge and imagination to cope with the "alarming monsters" in his evolutionary path.

Huxley called for tossing out the belief that all men are born equal. "Human beings are not born equal in gifts and potentialities," he said. "Free but unequal should be our motto, and diversity of excellence, not normalcy or adjustment should be the aim of education."

Huxley ,a professed atheist, also took occasion in the Rockefeller Memorial chapel to assert that a new religion, based on knowledge of evolution, may emerge "to serve the needs of the coming era." He predicted that the world's present religions will disappear and be replaced by "truer and more embracing concepts." "The earth was not created," he said. "It evolved." "So did all the animals and plants that inhabit it, including our human selves, mind and soul, as well as brain and body. And so did religion", continued Sir Huxley, a grandson of Thomas Huxley, who led the fight a century ago for the acceptance of Charles Darwin's theory of evolution. He viewed a religion of some sort as probable, but "not necessarily a good thing." He insisted on "belief in the scientific method for eliciting knowledge and truth."

Degree Conferred

"The Evolution of Vision" was the title of Huxley's address to the assembly of the university and scholars representing 200 other institutions of higher education and learned societies. The celebration observed the 100th anniversary of the publication of Charles Darwin's "On the Origin of Species by Means of Natural Selection."

The honorary degree of Doctor of Science was conferred on Huxley and six other world-famed scientists who attended the centennial—the first meeting of scholars in the fields of inorganic, human and life sciences to discuss evolution.

"In the evolutionary pattern of thought, there is no longer either need or room for supernatural beings capable of affecting the course of events," said Huxley.

"Evolutionary man can no longer take refuge from his loneliness by creeping for shelter into the arms of a divine father-figure whom he has himself created for escape from the responsibility of making decisions by sheltering under the umbrella of Divine Authority."

Breakthrough Cited

Huxley addressed a convocation audience arrayed in academic regalia. He said that man, after a long period of biologically evolving from a single cell to his present state, has now made "a breakthrough" to psychological evolution.

The new evolution, Huxley said, "operates by the mechanism of cultural tradition, which involves the cumulative self-variation of mental activities and its products."

It was to the present stage in this breakthrough that Huxley compared the earlier breakthrough from life in the water to life on land.

In this earlier event, some 300,000,000 years ago, amphibian creatures first crawled from the water onto land.

"Bridgehead" Created

"They (the amphibians) had created a bridgehead into a wholly new environment," he said. "No longer buoyed up by the water, they had to learn how to support their own weight. Debarred from swimming, they had to learn how to crawl."

"On the other hand, they had emerged into completely new freedom. Could the early amphibians have been gifted with imagination, they might have seen before them the possibilities of walking, running or even of flying above the earth . . . and the inevitability of an upsurge of mind to new levels of performance. So with ourselves."

So far, Huxley held, man is experiencing only "moderate success" in getting along with his new psychological evolution.

"Feet Still Dragging"

"Our feet still drag in the psychological mud," he declared, "even though we can lift our heads into the conscious air."

It is not a good thing that religious pressure has made it illegal to teach evolution in Tennessee.

"It is not a good thing that in Connecticut and Massachusetts women should be subject to

grievous suffering because Roman Catholic pressures refuse to allow doctors to give information on birth control, even to non-Catholics.

Huxley told the convocation that man in his future evolution also will have to overcome "the alarming monsters" of super-scientific war, overpopulation and preoccupation with quantity rather than creativity and quality.

The English scientist emphasized the perils of overpopulation. "Man," he said, "must decrease the rate of population growth and in the long run decrease the absolute number of people in the world, including our own country."

Mind Above Matter

If the perils are overcome, Huxley held out the hope that man can evolve to a new level where "mind is enthroned above matter" and there is "a treasury of fresh possibilities."

Huxley implied that man no more can exactly foresee his possibilities than could that first adventurer onto land.

At a panel discussion, "Man As an Organism," authorities in the field of human evolution traced man's development from the South African ape man — creatures with humanlike bodies and the brains of apes — to primitive man and then to men like ourselves.

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Graham's "Gangsters For Christ"

by READ BAIN
Miami University
Oxford, Ohio

During his Great Crusade for the soul of New York, Billy Graham exhorted tough kids to join "Christ's Gang" and emulate David who at 16 slew Goliath "who was nine feet, four inches tall". (The Bible says eleven and a half feet.) If they become "gangsters for Christ," he said, they can find greater gangsters than Goliath to slay: — disobedience, anger, wrath, bad temper, smart-aleckness . . . and jealousy.

Graham then produced Stanley Rachamacief, 16, an alleged reformed "teen-age gangster" who testified that it is tougher to "witness for Christ" than it is to stab people and break their heads in gang fights. Graham agreed and 17,000 fans roared their approval of Kid Rackamack and his Manager.

This is only one of the gimmicks by which Graham gained a lot of free advertising for the Great Crusade in addition to the probable hundred thousand or two spent for direct advertising before the Crusade ended on September 2, 1957, with the Times Square Rally of 200,000, according to Graham. According to the police, 75,000 was closer.

Graham claimed over 2,000,000 entered the Garden's sacred portals at a cost of $2,000,000 or more, and over 56,000 "decisioned for Christ". So it cost nearly $180.00 for each "decision" if we eliminate the possible four-fifths who were already church members, 'tho perhaps somewhat "back-slidden", when they signed their decision cards. If the whole 56 thousand are counted as bona-fide converts, the cost per head drops to $35.70, a fairly modest sum for saving an immortal soul. It cost about a dollar each to get persons into the Garden but if we subtract the estimated 60 percent who came "just to support the Crusade", repeaters and out-of-towners, the cost of getting 800,000 genuine "sinners", or at least non-Christians, into the Garden becomes $2.50 a head and only seven out of a hundred were "decisioned."

The public was assured a "Great Revival" was taking place because over 2,000,000 attended and over 56,000 of them "decisioned for Christ". However, many will continue to regard the Great Crusade as a racket similar to mass-media advertising for soap and cigarettes unless honest answers to certain questions are forthcoming — and these answers must be based on competent, impartial research. Statements issued by Grahams' public relations and publicity departments will not satisfy intelligent men. When Graham and his men assert that 200,000 attended the Times Square Rally while the police, who have had some experience in estimating urban open-air crowds, say around 75,000, someone must be wrong. Possibly some of Graham's other press releases need to be scrutinized. Of course, a Man of God like Graham would never knowingly distort facts but it is possible his staff members are not too experienced. In any case, such questions as the following must be answered honestly and competently before any honest person can take the Graham Ballyhoo seriously.

1. How much was "collected" during the Crusade? Who paid the deficits, if any? How much came from each supporting church, corporation, and individual who gave more

than $1,000? How much was spent on advertising? Where is the itemized account of all expenditures? What was Graham's income tax for 1957? What was his income?

2. How many **different** people attended the meetings?

3. How many "decisioners" were already church members? From what specific churches and denominations did they come?

4. How many "new converts" (**real** ones) were active church members on September 2, 1958, and what denominations did they join? (For cancer cures, we demand a five year period of freedom from symptoms, but one year may suffice for sin).

5. Were "decoys" used to start the crowd down the aisles toward a "decision"? If so, were they counted among the "decisioners" night after night?

6. Did attendance, contributions, and other church activities in the "supporting" churches show any marked increase 3 months, 6 months, and one year after the Great Crusade was over? Has there been any noticeable improvement in the moral life of New York, since the Crusade — crime, divorce, drug addiction, alcoholism, poverty, etc.?

7. What were the intelligence and educational levels of the "decisioners"?

8. What did "decision for Christ" mean to them? Was it a good, old-fashioned "conversion": a redemption from Original Sin by the Blood of the Lamb — and acquired sin, too, of course? Or did it merely mean that Christ is a good guy and we all would be better off if we acted a little more like him? Billy says conversion means, "Instantaneous, supernatural rebirth which leaves the person morally reformed with an assurance of heaven". This sounds like good old-fashioned supernaturalistic Fundamentalism. However, much of Billy Graham's emphasis is on the homely folk-morality of "doing right", "being kind and helping thy neighbor", being honest, not drinking, gambling, or committing adultery. He really does not stress theology very much, except in a cliche-sort-of-way and a pre-twentieth-century-cliche at that. — Do "decisioners" think Christianity is merely a "milder, smoother, nicer, better way to live, and that they will be happier and more successful if they "decision"? In short, is "decisioning" pretty much like changing from one cigarette to another? Does it really produce a revolutionary and permanent change in the behavior of the "decisioners"?

Does the Rev. Dr. Graham believe heaven and hell are real places to which bad people can go, or are these terms only figures of speech, or myths? If the latter, can he defend his mode of discourse as being intellectually honest? Does he believe that people who do not "decision for Christ", that is, those who may decide for Buddha, or the Catholic Church, or Tom Paine, really go to "Hell"? If so, where is it? — What is it like? Does he believe that even God cannot "save" a man who does not believe Christ is God Incarnate, conceived without sperm and the aid of St. Joseph? Does Graham really believe that the prayers uttered in Madison Square Garden saved the life of the boy in the well on Long Island? He said he did to 20,000 people in the Garden — and to the world, if the world was listening.

On August 10, 1957, the United Press reported that audience surveys indicate that people do not listen to religious broadcasts much more than they go to church. Only one out of 3559 interviewed claimed he was converted directly by television. It was not stated whether Bishop Sheen or Dr. Sockman landed him.

Perhaps the pitch-men for Christianity get bracketed with the pitch-men for all radio-TV advertising and hence receive the same "blab-off" treatment. The Divinity Doctors selling Christ on TV become as ridiculous as the fake doctors and dentists and nurses who sell little liver pills, pain-killers, hair-removers, sweat-preventers, runny nose stoppers, and other nostrums and devices that are unmentionable in this delicate family journal. The Christ-sellers may be helping to kill Christ as the department stores and the Salvation Army have helped kill the traditional Santa Claus.

If Dr. Graham and his ilk "save Scotland", London, and New York a few more times, the whole primitive-minded and mass-hysteria racket based upon irrational hopes and fears may become so absurd that even those who never finished the eighth grade will stay away from it by the millions. The Great Revival may go the way of the Great Medicine Show.

That Billy Graham is less crude and vulgar than Billy Sunday — and just as sincere — does not lessen my sorrow that such infantile behavior is still possible in this "best educated nation on earth" where science and common sense are honored day and night. That such a pitiable exhibition as the Graham Madison Square Garden Great Crusade for the Soul of New York can be taken seriously by great newspapers, public leaders, and ordinary men and women perhaps explains why we are so

deeply immersed in political, economic, and recreational stupidity, cupidity, and folly.

The only reassuring thought regarding the Graham type of revivalism is that most of the non-Christian 40% who "attended" went to scoff and did not remain to pray. In 1918, I attended all the Billy Sunday meetings in San Antonio I could. It was by far the best show in town and didn't cost me a cent . . . except for carfare.

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Rationalism . . . An Imperative In Science

by FRANK VINCENT WADDY

Excerpts from a lecture delivered by Frank Vincent Waddy, its president, before the Freethinkers of Southern California.

REGARDING FRANK VINCENT WADDY

Mr. Waddy spent seven years at Kingswood College, England (1893-1900), majoring in scientific studies. — His fine writings on philosophical and technical subjects have appeared in more than thirty magazines in the United States and Europe. He is past-president of the Los Angeles Chapter of the International Society for General Semantics and of the Hollywood Chapter of the American Humanist Association.

Mr. Waddy is widely known as a man of scholarly attainments and during his long experience he has enjoyed acquaintances with a large number of eminent scientists and authors in the world of freethought, including such men as Alfred Russell Wallace, Joseph McCabe, Bertrand Russell, Emanuel Haldeman-Julius, and many others.

Mr. Waddy is an eloquent speaker and has lectured for the University of California, the Southern California Academy of Sciences, the Los Angeles Astronomical Society and other colleges, literary societies and study groups during the past half-century, and, at seventy-six years of age, he is still active in business and in literary work.

We are happy to welcome him as a contributor to the AMERICAN RATIONALIST.

* * *

Ladies and gentlemen, Rationalists and Freethinkers of Southern California, visitors and friends:

It is desirable, before proceeding to our analysis of this fascinating theme, to state our definition of terms.

First of all, just what does the word "Atheism" mean? There is some confusion in the public mind on this question. A popular answer is: "An atheist is one who doesn't believe in God", and by this is meant "One who does not believe in the truth of the alleged statements or utterances of God, or one who does not place any reliance upon God as an agency for getting things done".

But there is a much wider and deeper definition than this, namely: "An atheist is a person who completely **rejects the whole theistic concept** as meaningless and untenable, and denies the existence of any such entity as a God, or gods, singular or plural."

I assume that this is the connotation attached to the term by most of us here present. In other words, I believe we are agreed that all ideas of God or gods are a fiction of the human mind and are therefore entirely subjective, having no objective reality existing separately from the mind or brain that thinks about them.

Proceeding to the first subdivision of today's talk, why do I regard atheism as a virtue in the pursuit of Science?

Answer: Because it is the only mental attitude consistent with intellectual honesty. Even at the threshold of scientific study — which is as far as millions of people ever get — if the student tries to reconcile even his earliest and simplest discoveries with the theistic concept with all its implications, he lands in trouble immediately, and the further he goes the worse the mess becomes, until finally he finds himself caught in such a tangle of absurdities and contradictions that he has no choice, if he wishes to retain his sanity, but to abandon the god idea or to give up his scientific studies.

This is what happens sooner or later to almost every person with theistic beliefs or metaphysical tendencies who takes up the study of Science. The impasse is certain to be reached before long and the crucial decision must be made: either throw all superstition overboard and pursue your scientific studies unimpeded by the mental fogs of faith and theistic delusion, or give up the struggle and perhaps retire to a monastery or a convent where you can shut out the practical world of facts, scientific knowledge and human progress, and remain for the rest of your life, bogged down in a world of negation, self-denial, evasion and attempted escape from reality.

Regardless of what your chosen branch

of study may be, you will soon strike this snag — the utter impossibility of reconciling the observed processes of nature with the idea of a presiding God, working according to a pre-arranged design, and running the universe like a manager. — Whether it be Astronomy, Mathematics, Geology, Paleontology, Oceanography, Archeology, Biology, Comparative Anatomy, Botany, Ichthyology, Entomology, Ornithology, Anthropology, or any one of their numerous subdivisions, the result will be the same.

Taking as an illustration the first of these, the majestic realm of Astronomy, with all its wonders and marvels, the human intellect is almost overwhelmed at the outset by the vastness of interstellar space and the limitless scope of the subject, and if the student came from a religious family or has a scholastic background dominated by theistic ideas, he may for a time go into poetical rhapsodies like those of the Psalmist: "When I behold the heavens, the work of thy hands, what is man that thou art mindful of him?" — or, "The heavens declare the glory of God and the firmament showeth his handiwork".

But this phase will not last long, except in the rare instances. At this point, in order to forestall a question that may arise in the minds of some of you, I will admit that there are cases on record of really great men, diligent students and careful observers, who somehow managed seemingly to close their minds to the obvious facts and to continue their astronomical studies in a sort of mental haze, dominated by theistic preconceptions and religious ideas. The late Dr. Baumgardt (Senior), here in Los Angeles, was one of these. I knew him well and my attitude to him was, and still is, one of deep respect, although his fascinating and instructive lectures, illustrated by a fine collection of stellar photographs and lantern slides, were interspersed with biblical quotations, such as those given above, and, to the astonishment of his audience, he seemed to be that rare combination of a keen and accurate scientific observer and a devout religious missionary. Some of you may still find examples of this strange paradox, a really erudite man who can apparently close one section of his mind to all conflicting facts and implications and go on working serenely year after year in a sort of mental dreamland of delusion and unreality, but, as I have already stated, such cases represent only a small fraction of one percent of the total number of students or observers, while the vast majority soon find such a mental attitude to be totally inconsistent and untenable. As an apt illustration of this point, I may mention the pertinent case of Dr. Baumgardt's own son, the late Dr. Mars Baumgardt who, belonging to a later generation, had outlived and discarded all of the scruples and reservations of theology, if he had ever had any, and was a clear-minded scientific thinker, without any "lingering side-glances" on theistic or other fairy tales.

May I refer you to a few selected opinions of leading authorities on the subject, from which you can draw your own conclusions?

"The theist and the scientist are rival interpreters of nature. The one retreats as the other advances" — Joseph McCabe.

"If ignorance of nature gave birth to gods, knowledge of nature is calculated to destroy them" — Baron D'Holbach.

"We claim . . . and we shall wrest from theology, the entire domain of cosmological theory" — John Tyndall.

"No evidence or proof of the existence of a God has been found in the phenomena of nature, based on experience"—
Charles P. Steinmetz.

"There is nothing in the universe except matter and motion" —
Baron D'Holbach.

"It is clear as the sun and as evident as the day that there is no God, and still more that there can be none" —
Ludwig Feuerbach, Article "Atheism"
in Ency. Britannica.

"No sign of purpose can be detected in any part of the vast universe revealed by our most powerful telescopes" —
Hugh Elliott,
"Modern Science and Materialism"

"The universe as a totality is without cause, without origin, without end" —
Ludwig Buchner,
"Force and Matter"

"We are bits of stellar matter that got cold by accident, bits of a star gone wrong"
Sir Arthur Eddington.

"Theism is doomed. In all ages the advance of civilization to its heights has brought about an increasing disbelief in all religion. Now that, for the first time in history, we are universalizing culture, the prospect is clear. No refinement of the idea of God can save it from disappearance" —
Joseph McCabe.

For a brilliant and convincing amplification of this subject, with particular reference to the study of the heavens and of the universe in general, I wish to recommend most highly the compact masterpiece by Woolsey Teller, "THE ATHEISM OF ASTRONOMY", of which I have a copy. Then, of course, there is that old reliable standby, "THE UNIVERSE AROUND US", by Sir James Jeans.

The more you study these great works, or any others that you may prefer, the more firmly convinced you will become that stars exist neither for themselves, nor for us, nor for the "glory of God." The universe did not come into existence at the command of a ghost. It is a self-contained, self-determined, independent reality, consisting of matter in an endless concatenation of physical and of chemical changes.

This is the message of astrophysics and astronomy. Matter alone is eternal; it changes only its forms. It undergoes metamorphoses but it is never created out of nothing and it is never destroyed. "This message", says Mr. Teller, "is in entire conflict with the Aladdin-like nonsense taught by religion, in which a cosmic Genius or celestial Magician performs miracles under the name of God."

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The Rationalist's Dilemma

by PHILIP S. HENSEL

In the past, many of us rationalists have prided ourselves upon maintaining our scientific objectivity of thought by remaining calm, cool, and unemotional concerning all controversial issues. So, we have taken our firm stand, but have gone no further, taken no action, disdained any thought of evangelism.

Unfortunately, this has not solved any of the problems of humanity. These problems have grown steadily greater. Emotions are deeply involved in all religions and social problems: preachers, politicians, poets and polemicists of all stripes and varieties appeal to every possible human emotion in every imaginable way in order to convert people's minds, to change their attitudes. These big orators, possibly dealing in utterly irrational mesmerisms and sooth-sayings, are very clear, very rational on one key point. That is, they know human beings are moved, swayed, and spurred into changes of attitudes, and finally into action, not thru pure reason, but thru a total appeal to the entire personality; and that the emotions are the spark-plugs of change, of action. (This has recently been analyzed by a scientist, Dr. William Sargant, in his book "The Battle For The Mind.)

Must we Rationalists who have abjured the emotional approach all these years admit to being wrong? Have we been irrational, in that we have declined to face reality, the reality that men have emotions as well as reason, and that to say the least, the two are bound together inextricably? Must we admit, by implication, that all our decisions, even this one, has been influenced, silently perhaps, but deeply by attitudes based upon emotions? Is this part of the mysterious so-called "unconscious mind"? Emotional attitudes learned in early childhood are often deep in the "unconscious".

Today, great decisions face us: how to escape extermination, to survive, must be faced and solved immediately, at once — in the here and now. Surely, deep emotions are involved in this issue: How to change society from one of competition and fighting and killing, to one of One World Cooperation.

Surely . . . this is worth having.

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Thomas Paine's Anniversary

This month marks the 222nd anniversary of the birth of the great Thomas Paine. He was born on January 29, 1737. It is indeed strange that in spite of the fact that he was the architect of our country — as the immortal Robert Ingersoll has said of him — his name and his great deeds are almost forgotten.

Ask the average citizen who was Thomas Paine and the chances are that the great patriot is unknown to him. Yet, history tells us that Paine did more toward making the Declaration of Independence a fact, than any other man. His inspiring "Common Sense" planted in the minds of the patriots the seed for the American Revolution.

He was in the army and shared its dangers and defeats. When the army of liberation from England became desperate, he gave them the "Crisis," the inspiring pamphlet that revived the dying spirit of the fighting forces. The great moral force of his arguments such as: — "These are the times that try men's souls. The summer soldier and the sunshine patriot, will, in this crisis shrink from the service of his country; but he that stands it now deserves the love and thanks of man and woman" turned the tide of the Revolution.

His love for liberty, justice and democracy was so great that right after the revolution was won he departed for France to share in the fight against tyranny in the French Revolution.

Of him Abraham Lincoln said, "I never tire reading Paine." — President John Adams said, "History is to ascribe the revolution to Thomas Paine." This from Napoleon Bonaparte, "A statue of gold should be erected to you in every city of the world." Thomas Edison said of him, "We never had a sounder intelligence in this Republic."

We honor every other patriot including those from other lands with statues, on our stamps, or naming our avenues after them; but nothing great has been done officially to pay our debt of real gratitude to such a great patriot as Thomas Paine. What is the reason for our trying to bury his great name? Could it be because he was also the author of "Age of Reason" a book in which he hoped to liberate the mind of mankind from the tyranny of superstition?

J. Reyes Martin

•

THE PASSING PARADE

by EDD DOERR

Von Papen und Der Papa

The old saws about leopards retaining their spots and like-feathered birds flocking together seem to be particularly appropriate with reference to the recent appointment of ex-Nazi Franz von Papen as Privy Chamberlain to His Ineffable Excellency Pope Johnny XXIII. Von Papen, it will be remembered, was the German military attache o Washington in 1914 who was expelled from the United States for espionage. More recently, it was Herr von Papen who helped Hitler's Nazis take power in Germany, who served as Hitler's Vice Chancellor, who aided materially in the nazification of Austria, who barely escaped conviction as a war criminal in 1945, and who was finally sentenced to eight years in prison by a German denazification tribunal in 1947. Further comment is unnecessary, save that I am glad that Hermann Goering did not survive the war crimes trials, for he might very well have been honored with an appointment to head a Vatican air force.

The "Unitarian Christian Affirmations"

Quite a bit of controversy has been stirred up in Unitarian circles recently by a "Statement of Affirmations" drafted and signed by a small group of Unitarian students in the Harvard Divinity School. Briefly, the Harvard students agreed that "Unitarian Christianity . . . affirms its . . . commitment to that revelation of the meaning of God, which manifested in Jesus Christ, His life, work, teachings, passion, and death, as his life has been set forth in the New Testament, and as it was symbolized in that resurrection experience to which the Church bears witness." The students also expressed the belief that man is "capable in the liberty of his will either of accepting the grace of God and fulfilling himself in fellowship with God, or destroying himself in alienation from God," and that "God . . . the Lord of Life is alone the judge of existence, and in His providence alone lies man's ultimate destiny." The remainder of the "Affirmations" is fairly platitudinous and need not concern us here.

These "Affirmations", of course, represent the actual opinions of a number of conservative Unitarians and certainly highlight the ability and capacity of Unitarianism to provide a home for widely divergent religio-philosophical viewpoints, but they also mark a very regrettable tendency on the part of some who call themselves "religious liberals" to retreat from liberalism, possibly as a result of social pressures, and perhaps in the case of the Harvard students as a result of Harvard President Pusey's anti-secularism and "creeping piety." If, indeed, the theological jargon of the Affirmations is intelligible at all, the views expressed constitute a giant step backward, a regression to an outdated supernaturalistic obscurantism and delusional pious confusion. It is unfortunate and perhaps tragic that so many Unitarians should feel that Humanism is not enough and that they should feel impelled to retreat to beliefs which would not raise eyebrows in a moderate Methodist or Presbyterian church. As the Unitarian movement is one of our country's leading liberal forces, I hope it will not be seriously weakened by the conservatism of a minority.

Ostrich Approach to Overpopulation

Most reasonable and informed persons are aware that our planet's limited and dwindling natural resources cannot continue indefinitely to adequately support its rapidly expanding human population. As Harrison Brown, Julian Huxley, Sir Charles Darwin, Arnold Toynbee, William Vogt, Margaret Sanger, Jawaharlal Nehru and numerous other authorities have repeatedly pointed out, unless we learn to limit our numbers in a voluntary and humane manner, we will find them unvoluntarily and inexorably limited by uncaring nature's time-tested but cruel methods of starvation, disease and war. Yet, in the face of overwhelming evidence and unanimous expert judgment, we encounter the idiotic spoutings of the Catholic press. In a recent issue of Our Sunday Visitor, a celibate, self-styled "population expert" has the gall to assert that "God could not have fashioned a world in which men could outstrip living resources because they obey His and

nature's command to procreate," and that "God seems to have been little concerned about ever running out of food supplies for man." This representative Catholic attitude can only stem from (1.) a colossal stupidity and a mindless slavery to absurd absolutistic thought patterns, or, áhat is more likely, (2.) a diabolic cleverness which hopes to have Catholics outbreed non-Catholics before suitable curbs are applied with Vatican sanction. In either case, the Catholic Church remains one of the most fearful enemies of humanistic civilization and must be contained or reduced in power.

Of Nazis and Catholics

In recent issues of the Jesuit magazine **America,** a Loyola University Catholic sociologist, Gordon C. Zahn, has charged that the majority of German Catholics "failed to recognize the moral issue posed by Hitler's War." Dr. Zahn suggests that support for his charges may be found in a 1941 statement of the Bavarian hierarchy headed by Cardinal Faulhaber, in certain pronouncements by Bishop von Galen, in 1939 to 1941 issues of the **Muenchner Katholische Kirchenzeitung,** in the war messages of Military Bishop Rorkowski, and in the "honor rolls" of war dead to be found in Catholic parishes in Germany. It is, I think, significant that Hitler stamped out the German freethought movement, while German Bishop Neuhaeusler has noted that no German priests were sent to Dachau for opposing the war. And then we have von Papen, referred to earlier in this column.

Is it a sign of bigotry to be concerned about the increase of Roman Catholic strength? Or to wonder about the significance of the fact that Catholics make up one third of West Point's enrollment while only numbering a nominal one fifth of the general population?

A Conservative's Conservative

Perhaps the noisiest Moses to descend from Conservatism's Mount Sinai in recent times is one William P. Buckley, whose latest revelations, entitled **Up from Liberalism,** are selling like hotcakes to Clarence Manion fans and American Mercury addicts. There is nothing subtle about Buckley, for he makes no bones about his support for the late senator from Wisconsin and is a staunch opponent of universal suffrage, especially when it comes to Southern Negroes. Buckley also has a strong dislike for social security, public housing and the progressive income tax. Well — anyone for a trip back to the eighteenth century?

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THE AMERICAN RATIONALIST
616 N. PINE AVE. Chicago 44, Illinois

READERS' FORUM

Dear Dr. Coate:

The November-December issue of the American Rationalist is the best you have published, even without an article by me. (ahem). Congratulations!

William E. Zeuch, California

* * *

Dear Dr. Coate:

I have just finished reviewing the November-December, 1959, number of the American Rationalist and I think you have hit a new high in quality. I liked it very much.

Cordially and sincerely yours,

Ralph R. Neuhoff, Attorney,
St. Louis, Mo.

* * *

Dear Editor Coate:

Congratulations on your November-December issue of the American Rationalist . . . truly a fine production! An outstanding feature is Arthur Hewson's piece on "Education for Intelligent Living." It says so much so lucidly, so honestly, and with such beautiful diction.

Sincerely yours,

Alvan L. Davis, Waterbury, Conn.

* * *

Dear Editor:

Your Editorial in the Nov.-Dec. issue hits the nail on the head. I don't need to be converted to a rational way of thinking. For this reason I have refrained from subscribing to your magazine. I would, however, gladly contribute to an effort that held forth the promise of enlightening the readers on the 10-point program you suggest.

There is the question also as how most effectively to state the case for skepticism. We need a latter-day Thomas Paine. He had the ability of stating his case in a few, well chosen, unadorned sentences that rocked the reader out of his complacency . . .

To prove to myself that I am a doer, and not just a sitter, I have laboriously written a check for the good of the cause.

Very truly yours,

W. S. Skeen, San Carlos, Calif.

* * *

Dear Dr. Coate:

Congratulations on your Nov.-Dec. issue of the AR magazine. I thought it was extra good. I hope you can go with me next summer on my tour of Europe. It will be an American-European Seminar, leaving in June under my personal direction, and will be made up chiefly of Educators, Doctors and other professionals, but the membership is limited. We will visit Sweden, Finland, Russia, Turkey, the Arab states, Jerusalem, Israel, England and France. Everywhere we will meet with Government leaders. The total cost from New York and return will be $1795. Any of your friends who may be interested should write to me at once.

With warm regards,

Jerome Davis,
489 Ocean Ave., West Haven, Conn.

* * *

Dear Editor:

Inclosed please find $2.00 for my subscription to the American Rationalist, a very interesting and enlightening Journal indeed. It was handed to me by Mr. H. V. O'Reilly a few days ago. I must thank him for making this splendid magazine known to me. (Good work, Mr. O'Reilly). I shall endeavor to pass it along to others when I receive my own copy. (A fine idea).

Very truly yours,

Vera Brotherston,
Victoria, B.C., Canada.

* * *

Dear Editor Coate:

I was introduced to the American Rationalist today. (Nov.-Dec. issue). I must say that, with the exception of the Third Unitarian Church here in Chicago, of which I have recently become a member, I was never so sure that I wanted to repeat an experience as I was after reading your fine magazine. Mr. Hewson's article on "Education for Intelligent Living" seemed to me to be exactly that . . . Inclosed is $2.00 for a year's subscription.

Sincerely yours,

Mrs. Geraldine Jaksina, Chicago, Ill.

* * *

Dear Dr. Coate:

Your Editorial announcing a Rationalist Program was not only timely, wonderfully clear, and to the point, but was certainly very appropriate. Indeed, one might ask: what is to be gained by the practice or habit of "scanning God and the God religions", especially when probably 99 percent of the readers are already convinced Rationalists?

Very sincerely yours,

C. Richard Hartmann, Dade City, Fla.

* * *

Dear Dr. Coate:

Your Editorial in the November-December 1959 issue of the American Rationalist magazine was excellent. You have shown to the world that we are interested in human affairs besides the continual repetition of anti-superstition, anti-religion and anti-God, which are all understood to be our scope without repeating them to each other continually.

Sincerely,

Lillian Starr, Ph.D., Calif.

* * *

Dear Dr. Coate:

I want you to know how very disappointed I was not to see you when you were last in New York, for the AHA Convention. Perhaps Sherman told you I was laid up in the hospital at that time and consequently had to miss the Convention and the pleasure of meeting many good friends once more. However, I sincerely hope that we may have the pleasure of seeing you again in the near future.

I inclose a sample on light paper of Edgar Lee Master's glorious tribute to Grandfather Ingersoll which I have recently had reprinted. The Poem is printed on light cardboard and is suitable for framing. I think it would be splendid to have this poem announced for sale in the American Rationalist.

Sincerely yours,

Eva Ingersoll, Wakefield, N.Y.

Editor's Note: We like the idea too, Mrs. Wakefield, and plan to announce it in the forthcoming issue of AR. — L.H.C.

Dear Dr. Coate:

Your American Rationalist magazine is wonderful!

Rationally yours,

David Stry, Melbourne, Fla.

* * *

Dear Dr. Coate:

I enjoyed very much your Editorial in a recent issue of AR on "The Patriotism of Peace." It was a masterpiece.

Sincerely yours,

Curtis R. Frankart, Indiana.

* * *

Dear Dr. Coate:

I am very pleased with your magazine and its improvement from issue to issue. I like your magazine especially because it tries to unite all of the Secular organizations instead of being "a lone wolf."

I am a young man of 16 and am lucky to have a father who has encouraged me to "rip away the bark of superstition" at an early age.

Rationally yours,

Ronnie Rebhuhn, Great Neck, N.Y.

* * *

Dear Friend Coate:

Thanks a lot for the write-up of our "Westralian Secularist" in your July-August issue of AR.

All good wishes to you from your fellow Editor,

Collin Coates,
Editor of The Westralian Secularist,
100 Acton Avenue,
Rivervale, Western Australia.

* * *

Dear Dr. Coate:

The letter from Otto Pauls in the November-December issue ignores (I am sure unintentionally) the very many women who have been and are whole-hearted adherents to Rationalism.

It is true that the votes of misguided women have often been "the priest's surest stronghold," but that is the fault not of the inherent nature of the priest-ridden but of their faulty education.

Women as women are no more "ruled by their emotions, indifferent to logic, reason, and fact" than men are — some of both sexes are all these things, and some are not. Such a statement is itself emotional, illogical, and unreasonable. — Brother Pauls should reflect that the only good generalization is that there really are no good generalizations!

Sincerely yours,

Miriam Allen de Ford
(Mrs. Maynard Shipley)

* * *

The Most Reverend Richard J. Cushing,
Boston, Mass.

Your Excellency:

With reference to your advice that everyone pray for Premier Khrushchev while he is our guest, may I suggest that while President Eisenhower is a guest of the Soviets everyone should read the Atheist's Manifesto, — thereby emphasizing the Christian method of intolerance?

Respectfully yours for peace,

Ira D. Cardiff.

* * *

Dear Dr. Coate:

I have just now received my copy of the new American Rationalist with the picture of that fine face of Dr. Oscar Riddle on the front cover. Mighty glad you interested him in our program. We need more scientists like some of the "greats" who lead intellectually in the movement in England. I can feel with you that the present is pregnant with possibilities for Freethought and Rationalism of a critical, social and scientific background. So good luck, and may success reward your efforts!

Fraternally and rationally yours,

Marius Hansome, Fresno, Calif.

* * *

Dear Dr. Coate:

Just a note to add one more strong "AYE" to the program for active work towards a more sane and rational social and economic system, working always towards One Cooperative, Democratic World Brotherhood.

I am heartily in sympathy with your recent editorials, and with the words of Harry Elmer Barnes.

I still feel many pussy-footing, fence-straddling, pusillanimous professors (and others of similar stripe) must be left by the wayside, and a hard core of true visionaries formed to act as the hub of a wheel of world-wide action (visionaries in the sense that Paine, Madison and Jefferson were — willing to fight and even suffer for their dreams).

Sincerely,

Philip Hensel.

Why I Quit The Ministry And Became An Atheist

By G. VINCENT RUNYON

One of the greatest freethought books ever written. The author, a Methodist minister, resigned his comfortable pastorate, gave up his special privileges and prestige as a clergyman, gave up his financial benefits and started all over again because his conscience would not permit him to continue preaching false doctrines and mythical beliefs. A sincere, clearly written, easily read statement based upon reason and intelligence. He has courageously made public his views in face of certain clerical criticism.

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Heavenly Humor

by THE EDITOR

SOME AD CRACKS
by Eugene P. Berlin

Some of our clever modern advertisements not only say more than they mean, but what they don't mean to say.

The window placard of an over-eager furniture retail store boldly announced: "Bedroom Problems Solved Here — We Stand Behind Our Beds." Which, of course, had nothing to do with the dress sale sign in a store window: "Every dress in stock is one-half off."

And to keep up with the competition, the sign in a jewelry store advertised: "Watches for women with delicate design and fine movement."

For sheer frankness, can any corporation top, "Kidder and Company—Preferred Stock Investors" or "Cannibal Inn, Where People Are Served Daily"?

A sign at the laundromat is bolder still: "Ladies! Why not leave your clothes with us and go out and have a good time?"

In New Orleans, a dance hall which attracts tourists because of its tough reputation advertises that "The management reserves the right to exclude any lady they think proper."

Desperation indeed was reflected in a sign posted in a village store window: "Farmers, bring in your eggs. We want them bad."

Certainly the boarding house was offering every inducement when it advertised: "Attractive room — everything furnished. Venetian blonds."

In a state park tourists are cautioned: "Rest Rooms Ahead, Speed Limit 15 mph." And in the courthouse stairway of a nearby city is a sign with an arrow saying: "To Marriage License Bureau. Watch Your Step."

What could be more appropriate to close this little homily on "ads" than this announcement on a radio program: "Hear the weatherman. The complete dope on the weather."

* * *

A New York Columnist once circulated an erroneous report of W. C. Field's death. The ball-nosed comedian called up the editor in a rage. "I hope you noticed," he roared, "that your foul newspaper announced my death this morning." — "That I did," said the editor. "May I ask where you're calling from?"

* * *

Jack Parr's Favorite Jokes.

This is silly, but I like the corny story about the French horn player whose toupee fell into his instrument, and who spent the rest of the evening blowing his top.

* * *

One of my favorite quotes is from Oscar Levant: "My doctor won't allow me to watch Dinah Shore. I'm a diabetic."

* * *

Two little mice were discussing things in the laboratory at Cape Canaveral. "You know," said one, "this life is really terrible. You're shoved into a nose cone, shot 5,000 miles into the air, and then you have to parachute out, never knowing where you're going to land." "Yeah," agreed the second mouse. "But let's face it, it sure beats cats!"

* * *

One night on my program I said to Zsa Zsa Gabor, "Why are European men such good lovers?" Zsa Zsa came back with a two-word answer:— "European women."

* * *

I know a little boy who is very proud. He has the most parents in the PTA.

* * *

I like the story about the mix-up at the swank Fifth Avenue florist shop. Wrong cards were attached to two imposing floral wreaths. The one that went to a druggist moving to a new building read "Deepest Sympathy." The one intended for the funeral of a leading banker simply said: "Good Luck in Your New Location."

* * *

The "Christian Way"

Mr. LeCraw praised South Korea as a "tremendous Christian country." He said there are 300 Presbyterian churches in Seoul alone, including the world's largest, with more than 5,000 members.

"There aren't many Communists in South Korea," he said. "The South Koreans simply shoot them when they find them." — Atlanta Journal and Constitution.

That's the Christian Way. — —

—Reprinted from "The New Yorker"

* * *

Children in their play imitate the activities of their elders. After listening to a sermon on hell-fire some boys built a fire in a pit and were throwing cats into the blaze. The preacher happening along exclaimed: "Boys! What are you doing?"

"We're playing hell with the cats" they informed him.

* * *

"The smaller a man's soul the more fuss he makes about saving it."

The larger a man's soul the more he tries to better the world for his fellowman.

* * *

A minister reprimanded one of his flock for swearing so often, and told him that during the next week he wanted him to put a small stone in his pocket for every swear word he uttered, and to bring the stones to church next Sunday.

The man said he would, and arrived at church next Sunday with pockets bulging and wheeling a wheelbarrow full of pebbles.

"Dear me", said the clergyman, "you did swear a lot!"

"That's nothing," replied the eloquent one, — "There's three truck loads still to come."

* * *

A girl was a bit uncertain about the procedure to be followed in her forthcoming marriage, so she enquired of the minister. He reassured her that it was very simple really, and that the main points to remember were that, 1. She should walk down the aisle 'til she came to the altar, where there would be the ceremony as he had explained previously. Then there would be a hymn.

The girl thanked him, but having a poor memory, she repeated the main points over to herself. The groom became quite alarmed and there was some confusion when before they entered the church he heard his beloved muttering determinedly to herself: "Aisle - Altar - Hymn."

Freethought In The U.S.S.R.

by DAVE SHIPPER

For some time I have been trying to ascertain the status of Freethought (if any) in Eastern European countries of the Communist bloc. Answers to my enquiries have been printed in "The Freethinker" (London), whilst A. R. readers will have read "Magyar Methods." Among the countries which have turned a deaf ear to my requests for information was the "Fatherland", the U.S.S.R. My only acknowledgement to enquiries (made through several channels) being a brief letter from Radio Moscow.

Therefore, when V. H. Suutari, leader of the Finnish Freethinkers, who corresponds with me quite regularly, intimated that he might be able to procure some information from neighboring Russia, I was, I must confess, a trifle more than sceptical.

However, early in the new year, I was surprised to receive a report of anti-religious activities in the U.S.S.R. prepared by Mr. S. Hudjakov of the Soviet Information Bureau and translated into English for me by my Finnish friends, to whom I am deeply indebted.

Mr. Hudjakov reports that all religions possess legal equality in Soviet Russia, no one religion being accorded prerogatives or privileges of any kind. The result, it is claimed, is that the conflicts wihch prevailed between rival sects during Czarist times have now ceased to exist.

Clergymen of the various faiths freely practice their religions, services being held in Roman Catholic, Greek Orthodox and in the Lutheran Church, Moslem mosques and Jewish synagogues. Citizens utilize religious ceremonies, christenings, weddings, etc., quite freely.

Mr. Hudjakov says, however, "The majority of the Soviet people profess no faith."

Freethinkers, he informs us, enjoy complete freedom in the performance of educational work. This educational work is done by the Communist Party, youth organizations, cultural institutions and by the association for propagating knowledge of science and political education. Moscow Radio had told me of a "Society for the Dissemination of Political and Scientific Knowledge." I believe a society of the same name exists in other Communist countries. These activities take the form of lectures, reports and discussions and are held in factories and community centers. Additionally provided are "question and answer evenings" and book exhibitions dealing with the various branches of science, visits to museums, planetariums and other places of interest.

In the "question and answer evenings" — which always arouse great interest, factory and office workers present their questions in advance; these being answered in the form of a concise lecture by experts in the various fields concerned.

Also arranged are classes known as "miracles without miracles" in which scientists and professors give brief explanations af achievements in the fields of physical astronomy, chemistry, and other branches of science. Following this, physical and chemical experiments are performed which provide a visual clarification of dialectical materialist ideas relating to matter and energy.

In scientific educational work, a prominent place is held in the planetariums. In these, lecturers explain the universe and its structure, lecture on astronomy and the movements of the heavenly bodies, and answer questions posed by the public.

An important place in the general scheme of educational work is occupied by the Press, also the literature which deals with religions, their origins, and their "class character". — Natural science phenomena are explained by the daily papers and by periodicals. Among recent publications were books dealing with the following subjects: "How Man Learns to Know the World Around Him", "Is There An Immortal Soul?", "Science and Religion in Nature", "How Religions Were Born", "Difference Between the Religious and the Scientific Philosophies", "Religious Faiths and Their Ideologies", "The Christian Religion — Its Birth and Essence", and others in similar vein. Such books are issued in editions of from 50,000 to 150,000. In the Soviet Union, asserts Mr. Hudjakov, educational work performed by Freethinkers is not in the nature of a campaign against the religious minded, but rather in the nature of a struggle for purely a scientific and materialistic philosophy, as opposed to pseudo-scientific religious views. For this reason, educational work in this field is based on "an exposition of the most important natural and social phenomena."

This, says Mr. Hudjakov, creates interest in the sciences, broadens views and promotes culture.

I am hoping to establish direct contact with the Soviet Information Bureau in which case it should be possible to deal with further questions later.

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Russia:

A People With A Purpose . . .

by WALTER LIPPMAN

Mr. Khrushchev's first day in Washington went off with tact and good sense on the part of all concerned. Both the President and he were in excellent form and quite aware of the nature of their meeting. There were big crowds to see Mr. Khrushchev but they were quiet. What else could they have been?

Mr. K. is the chief adversary of the United States. He had come here to talk seriously with the President, and to persuade the American people that while he is their challenger, their rival, and their enemy, he is not bent on destroying them but on out-doing them in all fields of material and intellectual endeavor.

This is a sobering prospect, and it cannot be said that Mr. K. is concealing the seriousness of the challenge which he poses. For the true inwardness of this challenge is aimed directly at the critical weakness of our society.

The critical weakness of our society is that for the time being our people do not have great purposes which they are united in wanting to achieve. The public mood of the country is defensive, to hold on and to conserve, not to push forward and to create.

We talk about ourselves these days as if we were a completed society, one which has achieved its purposes, and has no further great business to transact.

Soviet's Sense of Purpose.

The strength of the Soviet regime, which acounts for its hardness, its toughness and also for its cruelty, is that it is above all else a purposeful society in which all the main energies of the people are directed and dedicated to its purposes.

This sense of purpose accounts for the astounding success of the regime in science and in technology both civilian and military. The Soviet nation has its energies and its resources focused on purposes which its rulers define, and all else must make way for the achievement of these purposes.

Thus in our encounter with the Soviet rulers, in the confrontation of the two orders, the question is whether this country can recover what for the time being it does not have — a sense of great purpose and of high destiny.

This is the crucial point. For without a revival of American purpose, Mr. K. is likely

to win the competitive race in which he is the challenger. If he does win that race, our influence as a world power will inevitably decline.

It is shocking, and indeed something in the way of a disgrace, that this country, which as so many are telling Mr. K. these days is so rich, has not had the purpose or the will to keep from falling behind in the rocket competition, or had a sufficiently responsible sense of the future to provide an adequate school system.

The Eighty-Sixth Congress was, no doubt, a political triumph for Mr. Eisenhower. But how many years more can this country afford to have such political triumphs when they neglect the needs of the age we live in?

Nit-Picking Is Pointless.

There are some among us, it would seem, who think that the Soviet challenge — the most formidable in the history of Western society — can be dealt with by not talking with the Russians and by passing resolutions condemning Communism and then by just continuing business and pleasure as usual.

They fancy themselves as great defenders of our civilization when they have made a speech or written an article which answers some point made by Mr. K.

They are mistaken. This contest will not be won by nit-picking and pin-pricking. They do not realize the might of our adversary.

The only answer to Mr. K. is to stop worrying whether he will seduce us, to stop huddling together for fear of his witchery, and to become again the confident, purposeful people which, except, when we have doped ourselves, we really are.

•

N.A.M. GETS RELIGION

The National Association of Manufacturers whose principal activities for the past half-century have been opposing unions and any and all progressive legislation has got religion according to a news item. N.A.M. announces that it has appointed a "Clerical Advisory Council" of 18 leading clergymen, Protestant, Catholic and Jewish who will emphasize the moral factors of the industrial field and present industry's point of view to the clergy and lay people. Of course these eminent members of the Council will be able to see unanimously that anything the N.A.M. says or does is quite in line with God's plan and that any Rationalists, Freethinkers, etc. that say otherwise are agents of Satan, ever seeking to deceive the people.

Interest and Enthusiasm Mark First Universal Ethics Forum

Capacity attendance and deep interest marked the initial meeting, September 27, 1959, of the American Institute of Universal Ethics, which promises to become the educational bulwark and pride of Freethinkers of Southern California.

Citing the cradles of civilization as they appeared on the world scene, Dr. Vitali Negri, sponsor, leader, and author of Universal Ethics, traced the beginnings of man's search for wisdom by his first recorded use of and answers to the questions: How? Why? Where? When? and Who?

These forum meetings, which will continue every fourth Sunday of each month at 1525 So. Western Avenue, in Los Angeles, at 2 p.m., are free to members of Freethinkers of Southern California. No collection. Monies received from non-members as donations of $1.00 per person will be turned over to the General Fund of Freethinkers of Southern California.

Dr. Negri, who is a professor of psychology and philosophy and taught for many years under the certification of the California State Board of Education, is making his home, library, and his services available because he feels strongly that education is the only secure road to mental independence.

—Washington Post

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We held open the listings as long as possible before publication date.

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BOOKS

"THE FOSSILS OF PIETY: LITERARY HUMANISM IN DECLINE"
by Paul West

The thoroughly anti-rationalist author of this essay rages primarily against the ever-lingering spirit of intellectual adventure. Distasteful as the attitudes expressed here are to the rationalist, they must be examined and understood if we are to fathom the paradoxical reasons why confirmed anti-intellectuals occupy today posts demanding intellectual labor.

It is depressing to find a 29-year-old pedant chiding some of the most daring intellectual adventurers of our time — Malraux, Santayana, Hemingway, Trilling — for seeking "divine consolation without the surrender which received religion entails." While I certainly do not always admire these men's opinions, I do admire their restless searching, their failure to do exactly what West counsels — quit and seek cloister.

In his perhaps most revealing sentence, he mentions "a world in which negotiation has failed." Here is the flaw that allows the fabric to be unravelled, for negotiation has not failed; it has scarcely been tried. We may have, in fact, possibly just reached in world affairs an impasse of physical forces that makes our entry upon an age of negotiation imperative .

— Warren French.

Vantage, $2.75. Order from AR Book Service.

* * *

"MAGIC AND RELIGION"
by George B. Vetter

This book studies the human tendencies to delve in what we call magic and religion. Vetter finds no distinction between the latter and considers ritualistic activities useless to educated people.

Most freethinkers will enjoy this. It is a little longwinded but nevertheless pleasant reading. I value the passages on psychology, while not entirely agreeing with him at times. Yet, all in all, I feel very much in agreement with him.

He considers the phenomena of persistence in prayer despite its obvious futility. He prints a long illiterate letter and comments, "Like it or not, here we have a picture of the adolescent mind in the raw." He makes comments about the clergy and war that are reminiscent of C. Wright Mills and his "pagan" chapter in "Causes of World War III."

The author discusses a wide field. He is a likeable and interesting man, and I hope he writes more books.

— Harry E. Mongold.

Philosophical Library, 1958, $6.00, 555 pp., incl. index.

* * *

"ALL ROME TREMBLED"
by Melton S. Davis

This is actually a documentary on the Italian spirit. Mr. Davis takes his readers through a prologue, 19 chapters, and an epilogue covering the socio-economic echelons of the Italian people.

From top to bottom we are made acutely aware of the hopeless amoral Italian character as a nation. At times there is a tendency to feel exasperated by the tedious probings into the mysterious death of one Wilma Montesi. But Mr. Davis' method does bring to light the complete corruption of the "eternal city" — and Italy. Consequently, his book serves a noteworthy purpose.

Of the Italian women he states: "They walked like wonderfully alive animals," and "More-recent observers said Roman girls had the faces of angels, the bodies of Circe, while their souls belonged to the devil."

Understandable statements in view of the fact that the women are priest-ridden. But since Italy claims to be 99 percent Catholic the men must take their share of the blame as well. (He or she, who gives his soul into another's keeping is in league with the "devil.")

A pious judge — a supposedly honest man — is called on to smoke out the guilty party or parties involved in the murder of Wilma Montesi, but the reader is aware of his failure at the start. Since his mind is unable to grasp the essence of dishonesty inherent in the creed to which he subjects himself, how would he know honesty if he met it face to face?

It is interesting to note how a depraved people can muster up fury all out of proportion to the importance of the case. It makes sense only in the light of complete moral bankruptcy that seeks to hide its true nature by expressing emotional hysteria over a murdered girl — a mask portraying self-righteousness. The situation calls to mind the similar one where groups of self-appointed censors project their own corruptions on others.

Mr. Davis' book sets the thinking reader wondering about the wisdom of the Marshall Plan. Should countries doomed by their inner corruptions receive economic aid to further solidify it?

— Sonja Biersted.

Putnam, $5.00. Order from AR Book Service.

* * *

"COUNT CARLO SFORZA PRESENTS THE LIVING THOUGHTS OF MACHIAVELLI"

This politiacal philosopher is well worth reading. His major work was not "The Prince" but "Discourses on the First Ten Books of Titus Livius", of which this pocket edition largely consists. The editor has rearranged and grouped for good order.

Machiavelli had much valuable insight and the ideal of being scientifically objective. Not all the things he said can appeal to the humanitarian, but perhaps most of them appeal to the realist and to the liberal. I am interested in his illustrations from history and his support of the check and balance state. There are many parallels with our modern times and methods.

It is necessary to read the headings of the sections carefully to be sure exactly what is referred to in the paragraphs following. I noticed one fairly obvious error, where "Nero" is printed for "Nerva."

— Harry E. Mongold.

Premier, 60c. Order from AR Book Service.

* * *

"VOLTAIRE—THE INCOMPARABLE INFIDEL"
by Joseph Lewis

Those who know Mr. Lewis from his other books or as a writer in his "Age of Reason" magazine have come to expect a high standard of production,

and this biography certainly does nothing to lessen my own high opinion of his work.

Although a fine descriptive writer, he is quite economical with words, a gift which few biographers possess; and the condensation of such a packed life as Voltaire's into 93 pages, from birth to death, is no mean feat. Mr. Lewis paints a wonderful picture of the conditions of life in that day and age, stressing the extremes of wealth between Royalty and Church on the one hand and the poverty-stricken and disease-ridden masses on the other.

— Dave Shipper.

Freethought Press Association, $1.50. Order from AR Book Service.

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"ROADS TOWARD THE SUN"
by Lucas C. Dearen

Judged by their unusual associations with the subjects, emotional values, and emotional approach to ideas, these are refreshing poems. Their forms are usually poor, unfortunately. — One who is serious about his poetry should revise many of these as to line length, even the rhymed ones, and put them in free verse that is readable. I think it would be worth while.

The subject matter includes nature, other planets, and the common man. The basic attitude is humanist.

— Harry E. Mongold.

Vantage. Order from AR Book Service.

* * *

"So You May Know"

Leaflet conveniently summarizing the truth about the Bible and the Christian Church with quotations from Luther's Ninety-five Theses and Catholic sources. Excellent to distribute freely. Its introduction should interest any thinker. Rationalist Association, 15 cents.

* * *

"Reason for Living" by Walter R. Dent

Plea for liberalism coupled with typical non-Christian attempt to portray a true, evolving god. Vantage, $3.25.

* * *

"Of Time and Eternity" by Charles Cryer

An original excursion into the realm of theological fantasy, perhaps serving to add a little more to Man's confusion and lure him further from reality. Greenwich, $2.50.

* * *

"Concise Dictionary of Judaism"
edited by Dagobert Runes

Desk reference of words, events, and lives in Jewish history. 62 full-page illustrations.

Philosophical Library, $5.00.

* * *

BOOKS RECEIVED

"Creative Visualization" — Wiehl, Greenwich.
"The Science of Religion" — Perkins, Greenwich.
"The Structure of Freedom" — Bay, Stanford University.
"Virginity, Pre-Nuptial Rites and Rituals" — Němeček, Philosophical Library.
"Philosophy for a New Civilization" — Erdally, Vantage.
"The Absolute Being" — Tallet, Philosophical Library.
"Concise Dictionary of Judaism" — Runes, Philosophical Library.
"The Religions of Man" — Smith, Mentor.
"Machiavelli" — Sforza, Premier.
"Roads Toward the Sun" — Dearen, Vantage.
"Counterpoint" — Holland, Philosophical Library.
"Natural Selection and Heredity" — Sheppard, Philosophical Library.
"Handbook of Philosophy" — Briggs, Philosophical Library.
"The Light Within Us" — Schweitzer, Phil. Lib.
"Your Complexes and You" — Negri, American Book.
"Of Time and Eternity" — Cryer, Greenwich.
"Man's Journey Through Time," Palmer, Phil. Lib.

THE WIDE, WIDE MOVEMENT

by ELDON SCHOLL

All organizations are urged to send in their news, programs, activities, elections, socials, past or future, and pictures of meetings, officers or members, or anything of interest to Rationalists.

A recent speaker at the FREETHINKERS OF S. CALIFORNIA was Mr. Harley P. Easley who is described by financial experts as a non-conformiing, individualistic insurgent who insists on doing his own thinking. He is a self-made multimillionaire and was the subject of a book **Laughing His Way to a Million.** He is reputed to be a great teller of humorous but meaningful stories — and unlike many financiers survives success minus ulcers and exhausted nerves. The organization has adopted a new constitution and by-laws aimed to strengthen the ideals and practice of freethought primarily through the channels of education and fraternization, and by constructive action rather than destructive hatreds, with a pure scientific philosophy embracing a universal code of ethics that can be put to practical use by all enlightened peoples.

In order to help promote the idea of an old folks home in the South the new organization called the DIXIE RATIONALIST ASSOCIATION has been formed. The Southern Co-operative Farm Home for Freethinkers and Rationalists will get its start through $2 per year membership, and $1 for a monthly bulletin. The bulletin will be named the **Dixie Rationalist** and will keep members posted on developments of the Home. Members of one year standing will be qualified to make application for admittance if they are Rationalists. Admission of applicants will be by balloting of directors and residents of the Home. For any further information write to: Wes Gletty, Route Two, Clanton, Alabama.

"FACT" bulletin suggests that readers write to newspapers and ask them to define a bishop as a head of his church and not as of a city or state, when the papers refer to "Bishop so-and-so of such and such a city." It's an interesting point, important in a secular state.

The 1959 calendar cards were so successful that the AMERICAN RATIONALIST FEDERATION has issude a 1960 card, calendar on one side and a short message on the other listing the points the ARF stands for. These are good to hand to those who ask about it. Being small as a business card, we suggest you leave them in convenient places. The calendar is good for a year. Send for a sample card, (or in quantities, 50 for $1, 200 for $3) from the ARF, Box 255, Rockford, Illinois.

Glenmont, the ornate Victorian mansion home of the late Thomas A. Edison was donated by the McGraw-Edison Co. as an addition to the Edison laboratory national monument. The home was Thos. Edison's residence for 45 years. It has been maintained as a limited-use museum.

Why I am a Secularist was the subject of a panel dscussion at the September meeting of the SECULARIST SOCIETY OF SO. CALIFORNIA. In October a translation of a Polish poem was read and discussed called **The Miracle of Tears.**

The RATIONALIST SOCIETY OF ST. LOUIS held a social afternoon and evening at the home of members Mr. and Mrs. Martin Lechner. A heavy rainstorm did not stop the activity for very long.

The first issue of a new monthly paper called THE DEBATER carries the complete debate between F. P. Wortman and Wendle Scott on the subject of **Belief in God and the Bible is Reasonable and Beneficial to Mankind.** The 24 pages are devoted to the debate. The new magazine hopes "to restore the debate of God's word to a place of honor in public esteem." It is the intention of the editor to give information to preachers and Bible teachers to combat "religious error." Other debates will be on baptism, the doctrine of the impossibility of apostacy, on homes for children and one on racial segregation as a law of God. 12 issues for $2. For information or samples write to The Debater, 6 South 15th, McAllen, Texas. The demand for the first issue was so great another printing had to be

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LET US REASON TOGETHER, poem, by Fred Rosenberg, five cents each, 3 for 10c — 40 for $1.00. Rationalist Publications, 616 No. Pine Avenue, Chicago 44, Illinois.

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Another magazine that is new brings debate into the forefront as **Controversy** magazine picks a subject and then finds two writers on opposing sides to cover it. The editor asks for suggestions on subjects. — One issue debated the question **Does Morality Require Religious Sanction?** The writer for the "anti" side ends by saying: "But if morality means to you, as I think it sanely should, a well balanced theory and practice of honest self-interest and reasonable consideration for others, you had better join us infidels and have one hell of a good and rational time." The magazine appeared on the news stands but recently has been removed and can be obtained by subscription only ($5.50 per year, 50 cents a copy) from Light Publishing Co., Market St., Nat'l Bank Bldg., 11 N. Juniper St., Philadelphia 7, Pennsylvania.

The government printing office has issued a book **Small Tracts,** that tells how you can obtain small parcels of vacant public lands from the Federal Government. The 34 pages give all the information you need. Catalog Number 1 53.9:1 (35WW) is only 15 cents. Write to Superintendent of Documents, United States Government Prtg. Office, Washington 25, D.C.

At the 60th Annual General Meeting of the RATIONALIST PRESS ASSOCIATION in England, held at Girton College, 72 members heard an address by Jos. Reeves, MP, (read by Hector Hawton as Reeves was in Canada at the time), in which Reeves drew attention to the energetic steps taken by the Directors to reduce losses by making internal economies and more advantageous investments. Some of the needs which the RPA had originally met were less urgent today. It was essential to adapt itself to a changing world. The steady influx of new members was an encouraging sign that the present policy met with a response. Mr. Hawton added that in view of the small advantage taken by the members to purchase RPA books the most effective means of propaganda was obviously the magazine **The Humanist.** During the conference two groups had been formed, one of teachers and the other of members 35 years of age and under, acting through liaison with the University Humanist Federation which is affiliated with the RPA.

Sometimes we are bogged down in mailed propaganda and do not realize the direct, personal approach as the most effective. One good example is the work of Mark Lillingston of Magdalene College, Cambridge, England. He spent 2 weeks of his summer vacation in canvassing Basildon New Town for humanism and as a result of his efforts two new groups have been formed — the Basildon humanist Group and the Basildon Young Humanists. This is what can be done by a little "faith" and a lot of energy. Others should follow this crusading zeal.

Prof. G. H. L. Le May spoke to the RATIONALIST ASS'N OF SOUTH AFRICA on the subject of **Science Fiction.** At another meeting Mr. John Blacking, lecturer in Social Anthropology, spoke on **Religion and Indoctrination.** A symposium of **What am I?** organized by the students Christian Association at the University of Cape Town during this summer, created some excitement. A sociologist and a clergyman gave their views and Dr. Walter Rose spoke as a Rationalist, saying that the Bible and Christianity had been the greatest bars to civilized progress. His remarks were greeted with tremendous applause. There is some hope of reviving the Student Rationalist Society which was a going concern in 1930 when Prof. Lancelot Hogben was president and Julius Lewin chairman. The

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growing Rationalist movement in the Transvaal has been hot news in the daily papers both English and Afrikaans. It all began with a duplicated leaflet by students of the University of the Witwatersrand at an evangelical meeting in the great hall in August. It was one of a series of lunch hour and evening meetings addressed by the Rev. John Storr from London. For weeks beforehand the university was plastered with enormous signs asking "What think ye of Jesus?" Printed circulars were posted to all students and special busses brought them to the meetings from the medical school and training college. Against this tremendous barrage the Rationalist students fired their little popgun of a leaflet, written by Dr. Edward Roux, president of the Students' Rationalist Society, containing a few criticisms to the question "Did Jesus raise from the dead?" The Rand Daily Mail reported that an atheist leaflet had been distributed and reprinted a sentence or two from it. This was followed by letters to the editor all more or less indignant. The Afrikaans weekly, Die Suid-Afrikaanse Stem, interviewed Dr. Roux and was also inundated with letters from Christians (no skeptical letters were published) and Dr. Roux received a private fan mail including a number from Afrikaners who expressed their adherence to Rationalism.

A Rationalist student group has been formed at the Auckland, New Zealand, University called the SOCRATIC SOCIETY. For late comers at the first meeting there was standing room only. — The meeting was chaired by Jack Golson, lecturer in the Department of Anthropology of the university and laid the basis for a successful panel discussion on "What is Faith?" Dr. Scott of the Psychology Dept. and Theo Roy, lecturer for Adult Education participated along with Mr. Ardley of the Philosophy Dept. and David Walsh from the RATIONALIST ASSOCIATION. Over 100 pieces of literature were distributed. At a meeting of the Association the Drama Club 58, affiliated with the RATIONALIST ASSOCIATION, performed a one-act play **The Devil His Due,** — a satire on Catholicism, and very witty.. A torrential downpour did little to discourage an audience for the excellent program. The play was entered in the recent British Drama League Festival of One-Act Plays and received considerable praise. After a supper the program was resumed with a clever skit on advertising, **Crispy Crunches,** competently handled. — The "promoter" of the program, speaking from "station M-U-G" was aiming with the help of three angels and three other offsiders "to put the C-runch back into C-hristmas." A film on **Progressive Norway** and one on **British Guiana** completed the evening.

•

"QUOTUS..."

From The Freethought Publications Of The World

from THE NEW ZEALAND RATIONALIST . . .

We have reports from all over the world that the pendulum of religious revival has at last reached its optimum — and as mass hysteria — religious or otherwise, cannot be kept going permanently, the pendulum is swinging back to normal. In England the pendulum is swinging against religion and rationalist and humanist societies are appearing in many towns and universities. It will not be long before the signs of religious revival, symbolic of the decadence of any civilization, turn also in New Zealand to disappoint and then despair.

from THE AGE OF REASON . . .

I have yet to see meat served on Friday in the armed forces. This little bit of nonsense must obviously be attributed to the Catholic Church. Is this separation of church and state?

from THE RATIONALIST (South Africa) . . .

The Roman Church condones war: its priests serve as chaplains in the armed forces. Why should it erect the injunction against adultery into "God's law" but ignore the passages suggestive of pacifism?

from THE FREETHINKER (England) . . .

True believers have sensed for 100 years that any acceptance of Evolution meant the death of religion, no matter how much the evidence can be juggled to admit a "Creator" somewhere. They are, therefore, quite right in opposing it — but they can no more sweep back the theory of Evolution than they can sweep back the sea with a broom. And Charles Darwin is, though perhaps he never knew it, their greatest enemy.

from THE AGE OF REASON MAGAZINE:

Life is not meant to be a peaceful dream but an exciting drama.

•

Experiments Show Thinking Improves Brain

Scientists at the University of California, Berkeley, have shown that training produces measurable and lasting chemical changes of the brain — changes likely to improve ability to learn. In recent experiments on rats, the researchers have found that animals put through complicated training experiences show significant increases in the level of cholinesterase, a brain enzyme, in comparison with control animals which are identical except for lack of training. The dramatic results could well mean that the use of the brain in solving problems increases its general efficiency, according to Dr. David Krech, professor of psychology at the university.

•

AMERICAN PROTESTANTISM UNDER FIRE

From New Haven, Conn., came sharp words from an outspoken Christian. At services opening the 137th year of Yale Divinity School, Wm. Muehl, professor of Practical Theology, described contemporary American Protestantism as "the antithesis of all that makes life rich and significant. It stultifies the human spirit, dulls the mind, and chokes the very aspiration from which true faith must proceed." The solution to this "smug vulgarity that rises like a mist from the swamp of blessed assurance"? A new Reformation based on quality, not quantity — under these circumstances, said the professor, "a major theological task."

•

Age Makes a Difference

Don't worry about avoiding temptation because, as you get older, it will avoid you.

The Economics Of Peace

by WILLIAM E. ZEUCH

Peace will not be won by mere verbal pleas; by poems, petitions, prayers, purple prose, platitudes and other similar propaganda. Wars are not caused by words nor will they be done away with by words. The sooner those who want peace recognize this fact the sooner they will face the realities of war and peace.

Wars, like personal quarrels, stem from a conflict of interests. These conflicts of interest are almost always material rather than cultural or spiritual. Nations do not fight for the pleasure of fighting but in the hope of getting something better. There is something each wants and does not have and hopes to get from the other. When we candidly face conflicts in the desires of nations for material things the sooner we will be facing the realities at the basis of war and peace. Also, the sooner we will be able intelligently to consider the ways and means to avoid wars and to establish peace.

What conflicts of interest do modern nations have? Is there any way of resolving these conflicts? Can we end the conflicts of interest in such a way as to avoid war? Does the invention of the atom and hydrogen bombs, which can burn the surface of the earth to a cinder in short order, make wars unthinkable and impossible? Let us consider some of these questions.

Today all people want natural resources, raw materials, the know-how, machinery and room to live in. — They want ever higher standards of living that are based on these things. These, you will note, are all material things. Unfortunately, natural resources, raw materials, know-how, and livable living room are not equably distributed among the peoples of the world. Sparcely settled, arid Arabia has most of the known oil. Brazil has most of the coffee lands. Bolivia and Malaya have most of the tin. Rubber production is possible in only a few areas. Some lands, such as China, India, Japan and Indonesia have far too many people and too little living room.

Not only are natural resources unequally distributed but they have been unevenly developed, Some people have lagged in know-how and in the energy, necessary to get things done. Their progress has lagged. Other peoples have gone ahead much more rapidly and their standards of living have risen much higher than the more backward areas. The lagging nations in the past generation have suddenly realized their condition and are trying to come forward more rapidly. These have-not nations want many things that the have nations now possess. The have nations are reluctant to share their resources and know-how with the peoples of the less favored countries. This situation generates strife.

Within our life time the less favored nations and peoples have chosen to try to solve the problems of their backwardness and their need for a higher standard of living by some kind of socialism. This has alarmed the have nations which all operate under some form of private or monopoly enterprise. The socialist nations, aside from their deep desire to protect their way of life, need nothing more than real peace so as to devote all their energies to production and to stemming their unregulated increase in population so that they may achieve a real rise in living standards within the foreseeable future.

The two ways of life that now dominate the world are the sources of most of the conflicts that could set off a world conflagration. Each sees in the other a threat to its existence. Those who wish to produce for pecuniary gain foresee, that they may be destroyed by those who wish only to produce for use. Those nations that operate on the profit motive must have access to raw materials and they must have markets in which to sell their surplus products. Those who produce for use need raw materials also, but they are their own market largely and will be for generations to come.

They wish to exchange raw materials with the profit motivated nations not for private profit but so that they may distribute an ever higher standard of living to their own people.

Must this conflict of aims and purposes between the capitalists and socialist worlds, which is really a conflict between the high living standard and the low living standard nations, lead inevitably to war? — Are the production-for-use nations a deadly threat to the producion-for-profit nations? Or, to put it the other way about, are the production-for-profit nations bent on destroying the production-for-use nations in order to preserve their own existence as pecuniary motivated societies? This is the crux of the whole matter of war and peace in the modern world. As you answer this question so will you answer the inevitability of war. If there is an irrepressible conflict it

lies in this world situation. This is the economics of peace.

We are of those who believe that we must work out a program of coexistence between these two worlds. We believe that each of these worlds might serve one another without conflict or resort to wars for domination. We think that if the two worlds decide to attempt coexistence and mutual helpfulness they will probably modify one another in the future; the one side getting more civil liberty, perhaps, and the other side working toward mutualization of national income in the distributive processes while retaining a large measure of profit motivation in the field of production.

If men have the will to serve mankind they will find some such road to lasting peace.

•

A Giveaway To Jesuits In St. Louis

An urban re-development program sponsored jointly by the city of St. Louis and the Federal government which would involve a giveaway of a substantial tract of public land at 7 cents on the dollar to a Jesuit institution, St. Louis University, was attacked in a lawsuit filed by three citizens.

The petition charged that competitive bids for the land had been barred and that "by virtue of this, taxpayers are compelled to pay taxes for the support of sectarian and religious schools." The suit alleged that such action was in violation of both Federal and state constitutions.

St. Louis University, for whose benefit, it is charged, the entire Mill Creek development was conceived, was quick to defend the deal. Father Paul C. Reinert, president, in a plea for the donation which would give his school large acreage in the heart of St. Louis, appealed to businessmen on the ground that the large new campus would "increase property values." He also argued that the university admitted students without any religious test.

Father Reinert's contention that no competitive bidder had ever appeared, brought a sharp reaction from Victor B. Harris, attorney and also secretary of St. Louis POAU: "It is true the university submitted the only bid. But they neglected to say that the university was the only institution permitted to submit an offer. The redevelopment plan limits use of the 22 acres to "the expansion of the St. Louis University."

Father Reinert's contention that other churches besides his were benefitting in the redevelopment program was taken to be a reference to the sale of a small lot to Centenary Methodist Church for parking purposes. Rev. J. Edwin Hewlett, St. Louis POAU president, pointed out that this plot had been purchased by the church for $3.75 per square foot whereas the prevailing price was $3.20. The price to St. Louis University has been set at 55c per square foot.

Prompt defense of the suit came from the Public Funds for Public Uses Committee of St. Louis. The group pointed out that St. Louis University is an agency of the Roman Catholic Church and in no sense a public institution. Use of the land for a branch of the University of Missouri was urged by Mr. Harris in an address to a POAU meeting. "University officials have said many times in the past that they would like to establish a branch in St. Louis," he said. "If the school really did want to come in, they could never find a better spot than Mill Creek Valley, nor could they find land cheaper than 55c a square foot."

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Prominent Churchman Sees Peril In Untaxed Church Property

A leading American churchman has forecast eventual revolutionary repercussions if present tax exemptions are continued for religious institutions.

The Rev. Eugene Carson Blake of Philadelphia said that tax-free churches could "control the whole economy of the nation within the predictable future."

And he added, in an article in the publication Christianity:

"I suggest that 100 years from now the present pattern of religious tax exemption by federal, state, and municipal authorities, if continued, may present the state with problems of such magnitude that their only solution will be revolutionary expropriation of church property."

He said there already are signs of resentment.

Dr. Blake, chief admnistrative officer of the United Presbyterian Church and a leader in national and world interdenominational organizations, urged churches to restudy their position regarding tax policy.

Some other church authorities have raised similar questions in recent years, as church endowments grow, and increasing taxes and government programs absorb a spiraling proportion of private income.

Dr. Blake noted that churches pay no inheritance or real estate taxes and may own and operate businesses free of the 52 percent corporate income tax.

"Deals are being offered to church trustees by which they can buy businesses and pay a management fee to the present owners which puts both the managers and the church in an advantageous position with reference to business competitors."

A tax-exempt church, he said, can easily turn a 20 percent profit on a business that would yield a taxed private owner only 4 or 5 percent.

Dr. Blake said it was proper for churches as "desirable social undertakings," to be aided by government tax policy when they are poor and need such help.

But this policy, he added, may have unfortunate results to the churches and to the society when the churches have grown large and rich.

"History makes it clear that social welfare and educational enterprises by the churches, however much appreciated, are not sufficient of themselves to make a poor man love a rich church," he said.

Dr. Blake said that concentration of wealth in the hands of churches will in the long run "frustrate the very ends which they claim and profess."

— The above excerpts from the Christian Science Monitor.

Catholic Church Seeks To Consolidate Gains

by JAMES HERVEY JOHNSON

Quick to seek advantage accruing in the direction of control of the United States, as shown by the election of Catholic governors of California, Colorado, Pennsylvania and Ohio, the election of new Catholic senators from Maine, Minnesota and Connecticut, and the 2 to 1 victory in California of tax exemption of Catholic schools spokesmen for the Hierarchy are now insisting that, in addition to the tax exemption given to Catholic schools and colleges, the federal government give a subsidy to each Catholic child. The Rev. Virgil C. Blum, Society of Jesuits, a professor in Marquette University, insists that freedom of the individual demands that he be given the right to go to whatever school he wishes at public expense. He says that "Liberal Americans, in increasing numbers, are saying that government cannot demand the surrender of freedom of mind and religion in the choice of schools as the condition for sharing educational benefits. With subsidy in hand, they are free to attend the 175 Protestant, 265 Catholic, the 5 Jewish institutions of higher education."

In plain words, the American people are to be forced to provide two systems of schools. The public school and the Catholic school. The number of students attending schools for Protestant indoctrination is nominal. In California, for example, 92 percent of the private religious schools are owned by the Catholic Church.

Precedent was established by the GI Bill of Rights which provided former service men with funds to go to any school of their choice. This has given Catholic institutions a tremendous financial benefit.

Jesuit Blum's argument is that the money aids the student, not the Church.

The Rev. C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, refers to the Catholic encroachment as a "crisis". He insists that democratic control of the schools is essential. He says that public schools are public facilities for a community just as are roads, parks, and our libraries. "It would be small help to our nation if churches, labor organizations, even chambers of commerce, political parties and fraternal organizations were to be encouraged to recruit the children for their own special schools."

Of course, money used for the Catholic pupil subsidy would not be available for public schools.

If the Catholics operated a monopolistic system of private schools, other sects would take advantage of the subsidy and there would be diverse groups each indoctrinating its children with its own brand of religion and perhaps antagonism to the other groups.

Carlson says the need for public education is very great, that Russia is making great strides in scientific education, and that all the available resources should be used for public education instead of dividing the money with Catholics and others.

Of course it is obvious that the only reason the Catholic Church wants to keep its children out of the public schools is that it wants them to be brainwashed with Catholic dogmas and not to be given a true education.

The Protestant minister proposes a "nationwide restudy of the values guarded by our Constitution."

Meanwhile Drew Pearson says that the Attorney General is studying methods to suppress "hate letters" against Catholics, Jews and Negroes, and to prohibit their passage through the mails. Presumably this would also apply to anything critical of the Catholic Church, thus all opposition will be effectively squelched. This is the program in effect 100 percent in Spain, where Masons are jailed, Protestants are suppressed, in Portugal and Italy, where only mild criticism of the Pope is permitted, and in other Roman Catholic countries. The countries under either total Catholic or Communist domination completely suppress criticisms. Using the bombings of the Jewish synagogues in the South, it seems that suppression of criticism is now being attempted. It will probably come sooner than the brainwashed Americans think, and then it will be too late for them to do anything about it.

Jack Adams, writing in the State-Times, in Baton Rouge, capital of Louisiana, says that government lawyers are studying what can be done about "hate mail". He says that government lawyers are trying to decide the delicate problem of "determination of the point where a mailed communication ceases to be simply an expression of personal views and becomes a call for violent action."

Under a Catholic President, which is considered a probability at the next election, and

an appointed Catholic Attorney General, and an appointed Catholic Postmaster General, with Catholic Judges appointed by the Catholic President, critics of the Catholic Church would be subjected to persecution and harassment which would break them financially and even keep those unable to raise bail out of circulation until the Constitution could be amended by the rapidly growing number of Catholic legislators so that Criticism would be completely prohibited.

It is a tragic joke that the so-called freedom of speech means little when a citizen must spend $5,000 to $10,000 to appeal to the United States Supreme Court to protect his freedoms. Only strong organizations can afford such costs.

The so-called Warren Court has vigorously defended the right of free speech, and the constitutional bill of rights, and has had a great amount of abuse heaped upon it for that reason.

In the writer's opinion either we have free speech or we do not have it. There is no "in between" freedom. The Catholic Church has always hated, opposed and fought against freedom of speech, press, religion, and the other liberties the "old-fashioned" Americans came to hold dear. It is a dangerous trend when the Attorney General's office is seeking to find some way to curtail that freedom.

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WHERE MURDER IS "SAFE" IT IS CONDONED

Colombia

From the Evangelical Confederation of Colombia comes the following report:

As Protestants of San Vincente left their chapel in "La Primavera" after an evening service on January 24, they were attacked by a band of armed men shouting "These Protestants must be exterminated!" They fired over 150 bullets into the chapel and a neighboring house. The assistant pastor, Sr. Luis Ignacio Rovira, shot through the head, died instantly. Josue Marin, a 4-year-old boy, had his foot blown off and died later in the San Juan de Dios hospital in Bucaramanga. With these the number of Protestant martyrs in Colombia since 1948 reaches 109 adults and 5 children. Twelve additional deaths are still under investigation.

The San Vincente congregation is affiliated with the International Church of the Foursquare Gospel. Sr. Luis Rovira, married a year, leaves a widow and five younger brothers and sisters whom he supported. The Sra. Isidora Ferriera, a 55-year-old widow, and Leonardo Jaimes,6 years old, were wounded in the attack.

On January 17, Protestants carrying the body of one of their members to the municipal cemetery of San Vincente entered the section reserved for Protestants, atheists, Masons and communists. There the parish priest, Father Rodrigo Vesga Arenas, and a group of Roman Catholics met them. Father Vesga shouted that they could not bury their dead in San Vincente because they were heretics.

From his pulpit on January 18, Father Vesga declared that if Protestants did not leave San Vincente he would not be responsible for what happened to them later. In his sermon on February 1 he said that the attack at "La Primavera" was only a beginning, and that he was carrying out orders to stop Protestantism.

— The Churchman

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OUTLOOK

Though near ninety, I'm contented,
  Optimistic; still I find
Many blessings, all around me;
  Best of all, my Peace of Mind.

Now, when shades of night are falling,
  Drowsy feelings gently creep;
When on "Fading out", I ponder,
  Thoughts are pleasant, as of sleep.

As I view my course, soon ending,
  No repinings mar the scene
Though oft' failing, fortune favoured,
  In the main, Life good has been.

Good, I've found, in worthy purpose;
  For true fellowship, to strive;
So "achieving and pursuing"
  Good, it was to be alive.

As a candle, oft' will flicker,
  Ere burnt out, a flare bestow,
So may I, with naught regretting,
  When, like it, I "out" must go.

As I gaze into the future,
  Nothing to depress, I see;
No recanting, hopeful, cheery,
  So I greet my destiny.

— C. E. RATCLIFFE,
England.

Special Announcement
to all
California Rationalists and Freethinkers

DR. LINUS PAULING, world famous scientist and Nobel Prize winner will be the feature speaker at the Annual Banquet of Freethinkers of Southern California at 7:30, Saturday evening, February 13, 1960, at the popular Carolina Pines Banquet Hall, 7315 Melrose Ave., Hollywood, California.

Admission price i $5.00. Order your tickets from: DR. VITALI NEGRI, 1525 S. Western Ave., Los Angeles 6, Calif.